

# EASTERN WORLD



PAKISTAN - INDIA - S.E. ASIA - FAR EAST - PACIFIC

SEPTEMBER 1949

LONDON

VOL. III. No. 9

## Labour Crisis in Japan

by

JOHN KENNEDY

## An Indian Ocean Pact

by

P. R. RAMCHANDRA RAO

## The Study of Islam

by

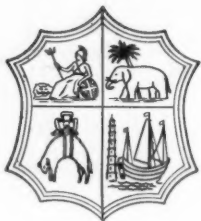
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## Economic Problems of Malaya

by

HOWARD FOX

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## EASTERN WORLD

Published by EASTERN WORLD Ltd.

45 DORSET STREET, LONDON, W.1

Telephone: WELBECK 7439

Cables: TADICO

Editor & Managing Director : H. C. TAUSSIG

Distribution Director : E. BIRD

SUBSCRIPTION: £1 post free to all countries

AIR MAIL : £3

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# EASTERN WORLD

Believing in the freedom of the press, this journal represents a forum where articles containing many different, and often controversial, opinions are being published. They do not necessarily express the views or policy of the paper.

## SPOTLIGHT ON CHINA.

Few official documents have met with such sensational attention as the U.S. White Paper on China and the letter by Secretary of State Dean Acheson which accompanied it. This 1,000 page factual account of U.S.—Chinese relations is perhaps the most remarkable official admission of failure any government office ever dared to present to the taxpayers of its country while admitting that it has learned little or nothing from the debacle. The total of American assistance to China was impressive. It amounted to about \$1,500 million during the war and \$2,000 million after the Japanese surrender. In addition, war materials to the value of \$1,000 million were sold to China for only \$232 million. American aid, however, was not confined to money and supplies. The U.S. removed from China some three million Japanese, assured the operation of important railway lines and ports, guarded coal mines, carried Chinese troops by air and sea and, prior to V-J Day, trained and equipped 39 divisions of Chinese troops. All this help was given in spite of the continuous warnings and appeals by those sent out to observe the Chinese theatre, in disregard of the clear proof offered by America's own responsible representatives that money and supplies were wasted and that Chinese "democracy" remained a myth in the hands of the incredibly corrupt and inefficient machinery of Chiang Kai-shek. It is admitted in the White Paper that more than half of the Kuomintang's expenses were

paid by the U.S., while no evidence is given of any concrete help extended by Russia to the Communists. Yet we are expected to look upon America's efforts as a desire to help democracy in China and in disinterested furtherance of the well-being of the Chinese people, whereas Mr. Acheson describes the new regime in China as ruthlessly exploiting the major portion of the Chinese people, and hopes that the latter will "throw off the foreign yoke." In other words, the terror-ridden autocracy of Chiang Kai-shek was indigenous Chinese democracy, in spite of foreign help, whereas the Communists are serving Russia's imperialism. It is difficult to expect that intelligent observers anywhere will be persuaded by these explanations. However one may dislike Communism in general, one cannot evade the impression that it was American policy which drove China into the arms of an ideology which is in violent contrast to everything the Kuomintang stood for, and that her new regime, although ideologically closest to Moscow, may show the same trends of national interpretation as Chiang Kai-shek's "democracy" which—although American financed—bore little relationship to Washington's ideals. The U.S. cannot disclaim responsibility for having allowed democracy to become discredited by associating herself with the criminal activities of the Kuomintang. In fact, it now seems established that no attempt was made to effectively control the fate of money, arms and other supplies and to prevent their flagrant misuse by the clique around the "Generalissimo."

All this would merely be a chapter—though an important one—of modern history, if it were not for the serious consequences of American policy on the present attitudes of other countries towards China. After the revelations of the White Paper we are still treating the Formosa clique as the real rulers of China, and are still taking care not to offend them. After the U.S., Britain and now also Norway have protested against the "blockade" which, Chinese officials assure us, is but a "closure" of China's ports, nothing is being done to break it. It has no effect on Communist military advances, does

little to disrupt Chinese economy and only harms British traders in Shanghai whose position is now extremely serious. Any day now British companies there will have to close down because their local resources or their sterling reserves, at present being remitted to China at an unrealistic rate of exchange, are rapidly being dissipated. To keep Shanghai open is the only hope for preventing the Communists from closing the door on all Western influence in China. It is true that the Communist drive to the South will soon bring them into touch with Hong Kong and will give us an opportunity to circumvade the blockade. But politically the harm will have been done, and it will be difficult to convince the Chinese that we do not agree with the blockade. To subordinate British to American policy would mean to evacuate and to abandon one of Britain's most valuable markets. The attack of the British vessel "Edith Moller," not even in Chinese territorial waters, but in the high seas and her forceful diversion to the Chusan islands, is nothing if not piracy.

## DANGER IN KOREA.

Amongst the independence days of Asian countries last month, was also that of the Republic of Korea which celebrated its first anniversary on August 15th. It was an uneasy celebration, however, not only in Seoul, but also by all friends of the long-suffering Korean people all over the world. The split of the country has never been accepted as the final solution by anybody—neither the South, nor the North—and has been an acute problem of the United Nations. The wish to unite the country once again is the desire of everyone, but there is no hope for the creation of a united Korea which would be able to amalgamate the conflicting ideologies which face each other across the 38th parallel. Indeed, those in the Republic who still believed that Korea's unity could be brought about by peaceful means seem to have lost the day, and the recent arrest of their leaders, amongst them seven members of the National Assembly, have shown more clearly than anything that the South Korean Government considers it as treason even to consider the possibility of a

peaceful settlement. Amongst the evidence against the arrested members of the South Korea Labour Party is also the fact that the conspirators "opposed the idea of attacking North Korea." The only ones who still, apparently, hope for the prevention of bloodshed are the members of the U.N. Commission for Korea who, laudably but somewhat naively, decided to "make fresh efforts to promote an early unification of the country" and agreed to take steps to "sponsor and aid any discussion between representatives of Northern and Southern Korea to that end," to help in the resumption of trade between North and South and to "recommend the cessation of all propaganda, in and out of Korea, which might create ill-feeling." These good intentions have little to do with reality. The "People's Republic" in North Korea has openly announced its intention to "liberate" the rest of the country, asked all Communist

sympathisers in the South to rise, and is sending trained agents across the border where skirmishes are now a daily occurrence. The latest move of the North Korean Government is the call for "free" elections "in all of Korea" on September 15th, without supervision by the "imperialist" United Nations or any outside body. This seems, at the first glance, a futile appeal as North Korea has had plenty of opportunity of participating in truly free elections, even if under the auspices of the United Nations. This it refused, however, and the United Nations Commission is still barred from their territory. Further, Pyongyang cannot seriously believe that there will be a free ballot in South Korea under such sponsorship. The true reason for this extraordinary manoeuvre is undoubtedly the desire of Northern Korea to create a situation which would enable it to "liberate" the South under the pretext that it is occupied by an

"illegal puppet government," maintaining itself against the will of the people. This seems to be borne out by the fact that the same Communist manifesto which announces the elections also declares the Republic of Korea Government "National Traitors" and demands the dissolution of the republican army. Simultaneously it is announced that 100,000 Korean Communist troops who have fought with the Chinese, have now returned to strengthen the estimated 200,000 troops of North Korea. This formidable force, armed with Russian and Japanese weapons, confronts a Republican army of 60,000 without tanks, heavy artillery or fighting planes, and with ammunition for a few days of fighting only. Events in Korea are rushing toward a climax which, owing to the peninsula's proximity to Japan as well as to the American interests involved, may well prove of the most outstanding importance in Far Eastern history.

## LABOUR CRISIS IN JAPAN

by John Kennedy

NO special flight of fancy is needed to recognise the situation of Japan's working class as being between the devil and the deep sea. Out of approximately ten million industrial workers, about two million were unemployed by the end of August, the State Railways alone having dismissed 110,000 of its 600,000 employees and workers, with other government corporations and services following its example.

The Government have taken these steps in order to balance the budget and to curb inflation; industry, the great as well as the smaller enterprises, had to resort to large-scale dismissals because of lack of funds (hundreds of thousands of workers are claiming wage arrears), shortage of raw materials, and the delay in the opening-up of sufficient export facilities. The spirit of grumbling which was a time-honoured characteristic of Japan's always badly paid labour has turned into widespread dissatisfaction among manual as well as white-collar workers. Small wonder that the Communists who saw their strength increased from four seats in the first to 36 representatives in the second post-war Diet made the best of the offered propagandistic opportunity by provoking wild strikes and riots, and by announcing a "labour offensive" with the ultimate aim of overthrowing the Yoshida Cabinet.

But is the crisis only the Government's fault?

When on May 31st the Diet went into adjournment, it had not only slashed the overstaffed bureaucracy but also provided against the usual nepotism by fixing limits for future Government employment. It had also amended the Labour Act aiming mainly at cleaning-up the mushroom growth of inexperienced trade unions that had come into existence after the occupation. Unions that want to be attested as such and duly registered have to provide certain minimum qualifications and abstain from illegal practices, e.g., allowing the payment of full-time union officials by employers, accepting managerial staff as union members, forming of company trade unions, etc.

To understand this somewhat irregular development of Japanese trade unionism after World War II one has to take into consideration the history of the country's labour organisations. Though industrialisation began shortly after the restoration of Imperial power in 1868, the new industries were founded by the State, to be taken over by private capitalistic companies only later; consequently the workers were treated in a rather paternalistic way.

The first trade union, founded a couple of years before World War I, had fourteen members. However, the movement developed and grew, reaching its peak in 1936 with a recorded membership figure of 420,589, and it might have continued on traditional trade union lines

though its right to collective bargaining was never recognised officially. When, however the fascist military came to power, and especially after the "Chinese Incident" had shown the necessity of transforming Japan's main industries from producing consumer goods to heavy engineering and armaments manufacturing, the ill-famed *Kempeitai* or "Thought Police" repressed the T.U. movement to such an extent that practically nothing was left of it—unless one regarded the semi-official Japanese counterpart of the Nazi Labour Front, the *Sangyo Hokoku-kai* or *Sampo* (the Patriotic Industrial Association), as a trade union.

Into this vacuum fell, on October 4th, 1945, the "directive" on the Removal of Restrictions on Political, Civil and Religious Liberties, issued by the Labour Division of the Supreme Commander's (S.C.A.P.) H.Q. Indirectly it effected the abrogation of all laws, decrees and ordinances restricting the organisation of labour. On October 11th, 1945, General MacArthur went a step further by inviting the then Prime Minister Shidehara and his Cabinet to do something about "encouragement of unionisation of labour." On October 18th, 1945, the police received instructions not to interfere with labour affairs, and on the same day some former labour leaders who, much to their contemporaries' surprise, had survived the war in the *Kempeitai*'s prisons were released and started the re-organisation of trade unions. The official blessing came when in December, 1945, on the insistence of SCAP, the Diet passed the Trade Union Law. Though it is modelled on the U.S. National Labor Relations Act of 1935 and—but for members of fire brigades, the police and prison warders—warrants the right of T.U. organisation and collective bargaining and secures the worker against dismissal for T.U. activities, the old-time bureaucrats succeeded in formulating the outlawing of company unions in a rather ambiguous way and omitted to specify restrictions on employers' interference with T.U. organisations. Nor, as long as this T.U. Law remains valid, could claims of rival unions be equalised. Difficulties are encountered also in the application of the law, the enforcement of which is left to Labour Relations Committees set up for this purpose in all prefectures of Japan. Represented on these L.R.C.s are workers, managers and "neutrals" and they have the power to dissolve unions that are not up to standard, a dangerous provision because it means not only that company unions ought to be dissolved but involves also possibilities of encroaching upon the rights of legitimate unions.

A step towards improving and correcting the T.U. Law was taken in September, 1946 when the Diet passed the Labour Relations Adjustment Law, by which machinery for conciliation, mediation or voluntary arbitration was established. This law disallowed, at least for the mediation period, strikes in industries concerned with public welfare and in government services, but it did not include government enterprises. However, when under SCAP pressure the Yoshida government decided upon balancing the budget, the Labour Relations Committees which had to supervise the application of both aforementioned laws, were abolished: thus the workers of Japan were robbed of their most precious weapon. When, on July 14th, 1949, the *Kokutetsu* (The National

Railway Workers Union, which is partly under Communist influence) asked the Railway Corporation to resume collective negotiations about the staff reduction programme and complained about the management's "lack of sincerity," the Corporation informed the *Kokutetsu* of its willingness to start collective negotiations for the conclusion of a new labour agreement, "after the present personnel reductions had been carried out."

It is, under such circumstances, hardly surprising that the prohibition of strikes for which the Labour Relations Adjustment Law provided, met with opposition not only among the employees concerned, but by the whole T.U. movement, which saw in the new law the first breach in the newly erected wall of workers' rights.

The moulding of a legal framework for the structure of relations between Japan's employers and employees offers other puzzling aspects too. On the one hand there are the directives of S.C.A.P. aiming at securing and improving the conditions of the workers. On the other hand there is the Japanese reaction to these directives, the unwillingness or at least reluctance to enforce them, the watering-down of accepted provisions, etc. In July 1946, for instance, S.C.A.P.'s Advisory Committee on Labour, a study group of American experts, recommended factory legislation in accordance with the International Labour Office's minimum standards. The Final Report, published by this committee, asked for the creation of effective enforcement machinery and for factory inspection, hitherto unknown in Japan. It prescribed the simplification of the wage structure, the basic wage being usually not more than a small fraction of the total cash earnings, these being constituted to about seven eighths by allowances paid under various titles. Among other demands of the Final Report there was one for a legal minimum wage to which the Japanese rightly objected, because in times of inflation and well-nigh daily changes in the value of money the introduction of a legal minimum wage without relation to rising index figures would have been suicidal. Perhaps the most important request of the Final Report was for the establishment of a Ministry of Labour. It took the Japanese government about a year to create this new ministry, which still suffers from the lack of experienced civil servants and will take years to get into the appropriate shape.

When on November 8th, 1945, General MacArthur received the U.S. President's "Basic Initial Post-Surrender Directive to Supreme Commander for the Allied Powers for the Occupation and Control of Japan," he read under paragraph 25/b/6 and 7 that it was "the intent of the U.S. Government" to

6. Require the Japanese to remove, as rapidly as practicable, wartime controls over labour and reinstate protective labour legislation.

7. Require the removal of all legal hindrances to the formation of organisations of employees along democratic lines . . .

On June 16th, 1949, Mr. Chester E. Hepler, Chief of the Labour Division of the American Military Government of Japan, reported to the International Labour Organisation's Conference at Geneva that at the beginning of the occupation there existed in Japan nine trade unions with 5,072 members. By January, 1946, there

were 1,179 unions with 900,000 members. By December 1946 the figures had risen to 17,163 unions with 4,415,482 members; in October 1948 Japan had to record 35,376 unions with a total membership of 6,639,939 and by March 1949, the figures were 36,500 and well-nigh 7 million respectively.

This is more than impressive, for no other country in the world has shown such a rapid growth of trade unionism. Nevertheless, Mr. Hepler had to emphasise that the atmosphere was fraught with danger because there were forces both within and outside Japan seeking "to hamper and obstruct continued development of a sound labour programme." Although he did not define these forces, he added the significant sentence that "so long as the occupation continues General MacArthur's broadminded and liberal labour policies will be maintained . . . but we cannot be so rash as to predict the course Japan may take when her right to complete self-determination has been restored."

This point had very nearly been reached when on August 7th General MacArthur declared that the basic aims of the occupation have now been achieved. The declaration was followed up by a directive giving the Japanese something like complete autonomy in internal affairs. The task of the occupation forces would from now on be the protection of Japan against external aggression and to enforce "internal order in case of a violent outbreak such as the Communists recently had been threatening" (*The New York Times* of August 8th, 1949). Only four days before this declaration, Mr. Joseph Robinson, head of the S.C.A.P. department commissioned with the breaking-up of the *Zaibatsu* monopolies and holding companies, had told the world that if after the occupation the Japanese wished to blot out all democratic legislation recommended by Gen. MacArthur, "there is nothing to stop them—they are free to do what they like." *The Times* of London, whose Tokyo correspondent cables this, ends his report by saying: "There is general agreement here that one more spokesman for American business has given fresh encouragement to resurgent reactionaries in Japan."

Certainly the condition of Japan's labour class is bound to deteriorate in the course of the coming months and, perhaps, years. When the Diet is reconvened on September 15th, it might take decisions nobody would have dared to think of a few months ago. The Labour Relations Committee has only recently been dissolved,

but already Attorney General Shunkichi Ueda has told a conference of public prosecutors that they "must not be slow in using their powers to deal with tense situations . . . Drastic control of vicious and illegal activities inspired by undemocratic (i.e. Communist, *Editor*) influences must be enforced in accordance with the law. Under the pretext of defending democracy such influences aim at the destruction of the nation's democratic policies." Procurator General Morita Fukui seconded him by announcing a large-scale labour offensive for the second half of 1949, with "undemocratic influences" aiming at the overthrow of the régime "in the name of defence of the labour movement."

We have heard speeches of this sort from Japanese politicians and "statesmen" before. They forebode attacks on democratic institutions under cover of democratic figures of speech.

How will the working class of Japan stand up to the growing danger?

It is too early to answer that question. But there will be no democracy in Japan if the workers, its strongest buttress, have no say in it. In an excellent article on "Labour Policy in Occupied Japan" (*Pacific Affairs*, June, 1947) Miriam S. Farley has summed up the pros and cons of the situation by saying:

"Labour experts on General MacArthur's staff have evolved for themselves a working philosophy which assumes that the working classes constitute, potentially, the strongest if not the only reliable base for a democratic régime in Japan. The middle class is numerically, economically and spiritually weak. The farm population is traditionally conservative and politically lethargic. The wage workers, who with their families form approximately 40 per cent. of the population, have historically displayed more political consciousness and receptivity to new ideas than has any other important group. In pre-war Japan labour organisations and parties were among the most vigorous and effective opponents of war and militarism and advocates of democratic change . . . Democracy must, therefore, offer to Japanese workers freedom of expression and action, and tangible improvement in their material conditions of life . . . Labour holds the key to the success or failure of the present attempt to convert Japan from a dangerous enemy into a good neighbour."

Japan's reactionaries are exploring the possibilities of advances in anti-labour fields. The verbal attacks may lead to nothing: economic measures directed against the workers may prove more dangerous because if the workers of Japan cannot reckon with economic and political security, there will not be any democracy in Japan.

## AN INDIAN OCEAN PACT

by P. R. Ramchandra Rao

WITH the passing of Britain's Asiatic Empire, an urgent problem of security has arisen in the Indian Ocean theatre. For upwards of a century and a half, from the exit of the French fleet in 1784 until the fall of Singapore in 1941, Britain was unchallenged mistress of this Oceanic expanse, organising its defences and preserving its peace. The peninsular position of India, jutting right into the vortex of the Indian Ocean, enabled the British to command the radiating defences and ensure unobtru-

sively the security of this vast region containing a fourth of the world's total population. The Indian Ocean was virtually a British lake. For the purposes of defence, the entire theatre, from Aden to Singapore, was an integrated unity.

Henceforth, there will be no one great power enforcing a single command and a unified security in the Indian Ocean. Instead of a single empire, there will be a congeries

of successor states, independent of one another and each with its own weak defences. There will be an independent India, an independent Pakistan, an independent Burma, an independent Ceylon and, perhaps, an autonomous Malaya. Because of their outstanding economic and social differences, these powers may not march together, seeing eye to eye. This Balkanised political system, replacing the regional unity of yesterday, has in it the seeds of international tension. The future security of the Indian Ocean hangs in the balance.

India's geographical situation naturally gives her tactical command of the Indian Ocean. She is the central factor in the strategic pattern of Asia, a stupendous base and arsenal. Yet, paradoxically, with an open coast-line of over 2,000 miles, India is entirely subservient to the oceanic expanse. Over its sea-routes plies her vast trade with the neighbour states; along the entire arc from the Cape of Good Hope to Malaya are large Indian overseas settlements—in Kenya, Zanzibar, Mauritius, Ceylon and Burma—Indian interests too vital to be neglected.

Because the Indian Ocean was a British preserve for 157 years and all its approaches were manned by Britain along the entire network of Empire communications, the defence of India over her immense coast-line was simply taken for granted. The whole emphasis of the defence of India was on her land frontiers, on the North-West, predominantly, through all the years of British rule, and on the North-East, latterly, after the shattering Japanese thrust across the Burma border. Thus, the defence of India has virtually been equated to maintaining an inflated army on the North-West Frontier. The justification for this policy is partly the assimilation of the lessons of history and partly a defensive fear of the Soviet Union.

This habituated picture of the defence of India on her land frontiers is hopelessly out of context today. Indeed, the air age threatens to outmode accustomed sea-ways also, but air power is strictly limited by touching-down and taking-off points, fuelling stations and industrial potentialities; it is rather the dominating partner in defence systems. Air power has revolutionised the control of the seas and the range and effectiveness of land armies; space values have to be reconsidered in terms of aerial geography.

However, the new air power detracts little from the traditional importance of the Himalayas in Indian defence. Buttressed by the vast upland barrier of Tibet, the mountains are a wall of magnificent depth and impenetrability. Thus, the trans-Himalayan ramparts make peninsular India and Burma a complete air-island—a fact of vital significance to their common defence. An air offensive from Soviet Tashkent or Chinese Sinkiang is, of course, a theoretical possibility; yet, the very vastness of India is her defence, because in aerial geography space is a bulwark.

The major threat to the Indian Ocean lies in the east, from the island-studded Pacific. The Atlantic is not, as heretofore, the sole controlling factor in Indian Ocean strategy. Japan's quick series of amphibious conquests was the masterly exploitation of repetitive geographical patterns.. In the Pacific, island follows island in an invitation to hopping conquests, and the mainland of Asia is distended everywhere, from Alaska to Malaya, in a sequence of curving peninsular and island barriers enclosing strategic

straits and narrows. This loop-line contour is unfortunately continued into the Bay of Bengal, in a chain of vulnerable islets, imperilling the security of the Indian Ocean.

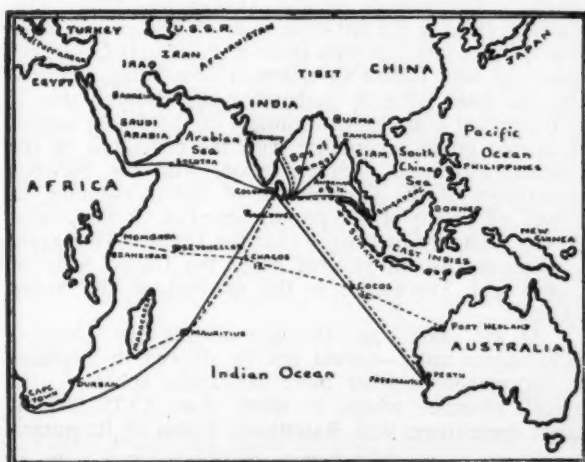
The hinterland of the Persian Gulf, the inflammable Middle East, may yet unleash an impregnable power which, breaking through the Muslim border states, must eventually find expression in the *Lebensraum* of the Indian Ocean by a shore-based drive across the Arabian Sea. The Berlin-Baghdad railway of Nazi conception was an inchoate short-cut to a sea-entry, by-passing the overcrowded Mediterranean, via the Persian Gulf.

The strategy of the Indian Ocean must be examined afresh; its frontiers must be firmly held in a phalanx of collective security. Its defence must be built on concentric rings of steel, with Ceylon as the heart-centre. On the outer ring will lie Mauritius, Aden and Singapore; the inner Nicobars. The uttermost segment, however, will touch the flanking continents, Africa and Australia. These are the strategic frontiers of the Indian Ocean; its collective security, in the crisis of the modern world, hangs on regional association and good neighbourliness. But, collective security is an active, not just a passive, conception, and nations desiring peace must create it.

The North Atlantic Alliance is a superlative example of a regional agreement; a Mediterranean Pact and a Pacific Pact, arcs in a global defence, are quite possible. Indeed, regional organisations are an imperative concomitant of any world organisation, but the ambit of any such under the auspices of the United Nations is circumscribed by the over-riding authority of the Security Council. In the last analysis, sanction of enforcement action by the Security Council is quite nearly impossible, because the Great Powers will certainly veto any censure of their affairs, and there is no region in the world where these Powers have not direct or indirect interests.

Thus, the frame-work of a general system of international security under the United Nations' auspices clearly does not yet exist. The pending zones of collective responsibility in the oceanic regions are the indices of urgent world realities.

Thus, the defence of the Indian Ocean is the collective



responsibility of Britain, India, South Africa, Australia, Ceylon, Burma and Malaya. Obviously, the ready framework of any regional association is the British Commonwealth itself. None of the States in the Indian Ocean theatre can paddle its own canoe; none can muster the defences to guarantee its own security or integrity. India herself will need to be on the best possible terms, especially with the Soviet Union and Persia to the north-west, and with China to the north-east. And strategic understanding with a friendly America is an unquestioned necessity to the peace of the Indian Ocean.

## THE TRAVANCORE-COCHIN MERGER

by Alfred J. Edwin (Delhi)

THE inauguration of the United State of Cochin and Travancore\* marks the culmination of the policy of consolidating India's Princely States which numbered nearly 600 before the partition of the sub-continent. The chief architects of this policy, which was introduced 18 months ago, have been India's Deputy Prime Minister and Minister of States, Sardar Vallabhbhai Patel, and the Political Adviser to the States Ministry, Mr. V. P. Menon.

The merger brought under a common administration, with headquarters at Trivandrum, two States that had hitherto kept apart through age-long rivalries. Cochin, which comprises an area less than one-fifth of Travancore and which has suffered a certain degree of self-effacement by joining the Union, has existed as an independent State for fifteen centuries. In recent decades both Travancore and Cochin have had enlightened rulers who introduced reforms in a number of fields and earned for their States a place among India's "most progressive" units.

Seen against this background the Travancore-Cochin merger assumes a greater importance. Of the features that distinguish the Travancore-Cochin Covenant from other States Union Covenants, the most outstanding relates to the powers of the Rajpramukh (head of the Union). The powers of the Travancore-Cochin Rajpramukh (who is the erstwhile ruler of Travancore) have been brought into line with those of Provincial Governors under the new Indian Constitution now being finalised. This has been done by authorising the Rajpramukh—if he is satisfied that the Government of the Union cannot be carried on in accordance with the provisions of the Covenant—to issue a proclamation, with the previous concurrence of the Government of India, assuming to himself all, or any of, the powers vested in, or exercisable by, any authority or body within the Union. This again is significant as, on an area basis, the United State of Cochin and Travancore is the smallest of the States Unions.

At the same time, the size of this new Union—9,150 square miles—should not be allowed to minimise its importance in other more substantial spheres. In annual revenue, which is more than £9,750,000, it stands comparison with Rajasthan—Union of Rajputana

By the very nature of overflowing interests in the economic and social spheres, common action cannot be limited to defence merely; the geographically intermixed human relationships demand collective protection. Restrictive policies recoil with devastating effect upon the nations imposing them, although economic congestion must be resolved and the dispersal of peoples regulated, but only by mutual forbearance and common agreement. Citizenship in the democratic world can admit of no categories, because that would be the very negation of democracy, a reversal of the processes of civilisation.

States which is the largest of the Unions. Compared with other Unions, the density of population is also one of the highest, being 920 per square mile.

As previously mentioned, both Travancore and Cochin have had the advantage of enlightened rulers. The results have been manifold: the two States claim to have the highest literacy rate in India and the villages are models of cleanliness and planned living. A network of good roads is a striking feature of the communication system, while Cochin has a harbour which promises to become a great strategical naval base.

Industrialisation, aided by hydro-electric projects, has kept pace with the rapid development in other fields. While the older industries, coir-making for instance, were built up around the rich forest wealth of this region, both the States have not been slow to develop newer trades. Travancore abounds in monazite which contains thorium, a source of immeasurable wealth in this Atomic Age. It also has valuable aluminium, fertiliser and chemical industries. The natural wealth of Travancore and Cochin is derived from coconuts, rubber, tea, coffee and spices. Pepper and cardamom are unique products of this area. These were the commodities that brought these maritime States into contact with traders of distant lands at a time when the world knew little about the rest of India. Iranians and Arabs, Syrians and Egyptians, Jews and Phoenicians all had trade relations with these States in bygone centuries. In more recent times Travancore and Cochin witnessed the advent of the Dutch, the Portuguese and the English.

This area has been the land of spices, perhaps second in importance only, if viewed through the romantic past, to the islands of the East Indies. And now the vagaries of India's recent political history have brought yet another important cash crop to ancient "Tekkukerala."\* Faced with the problem of uncertain deliveries from Pakistan, the Government of India decided to develop jute cultivation in this region and the successful experiments already completed indicate that the new Union will become an important source of supply. Fishing provides a further valuable means of revenue. This industry, too, is being developed on a large scale and Travancore and Cochin are likely to play an important part in the newly-

\* See "Integration in India," by Oscar Spate, *Eastern World*, July, 1949.

\* Cochin and Travancore

launched national campaign to "Catch More, Eat More Fish."

This brief survey of Travancore and Cochin's natural resources will show that the new Union should have few problems as far as financial stability is concerned. But it leads to a reasonable question: why should these two States which could boast of a progressive past and have given a lead in the practical working of democratic institutions (they had popular legislatures elected by adult suffrage) be united under one administration? The main arguments used in favour of merger have been that it is in line with the policy laid down months ago; and secondly that the two States had so much in common that integration was likely to prove more beneficial. Geographically, socially and economically, Travancore and Cochin form one region and, said the advocates of merger, their union was an inevitable development

designed to bring greater security and prosperity to the two peoples. More, the merger paves the way for the unification of the whole of Kerala, that is a single State including within its boundaries all the Malayalee-speaking population of Travancore, Cochin and the adjoining districts of the Province of Madras. Though nothing has been said officially, one of the Articles of the Merger-Covenant is significant. It reads:

"Nothing in this Covenant shall be construed as preventing the Government of the United State from taking over the administration of the whole or any part of any area included within a Province of India on such terms and conditions as may be agreed upon by the Government of the United State and the Government of India."

This possibility, now confined to the sphere of speculation, might become a reality should the future units of India be chalked out on a linguistic basis.

## THE FUTURE OF SHANGHAI

by Marc T. Greene

SHANGHAI, international and inter-racial metropolis of five million people, is perhaps the most extraordinary city of modern times and certainly has had the most exciting history. Time and again it has been beleaguered. At intervals since the Taiping Rebellion in 1852 its European residents have had to evacuate almost under gun or bomb fire, once or twice actually under it. Even in times of relative peace and tranquility life has been full of uncertainties and abnormalities.

And now, as the so-called "Communist" threat to take over Shanghai grows more and more menacing, it is the fourth time that the vast city on the Yangtse Delta has had the spotlight of world interest thrown vividly upon it. The first was in 1927, when the armies of the Sun Yat-sen Revolution, led by Chiang Kai-shek, cleared the Yangtse Valley of the rapacious northern warlords and occupied the Chinese section of Shanghai, threatening the International Settlement.

Chiang's armies contained many dubious elements but faith in his own sincerity as the saviour of China was then strong, not only in China but among liberals and friends of the country everywhere, especially in the United States. But whether he could control his army of strange mixtures, which was figuratively licking its chops as it contemplated the rich city with great banks full of currency and gold and silver bullion, was the question that made the foreign inhabitants of Shanghai, and more or less all the world, exceedingly uneasy.

But the Consuls and other foreign leaders temporised with Chiang until naval craft of half-a-dozen Powers arrived to protect the foreign city. The revolutionary armies withdrew to the north and the metropolis was saved, at least for the time being.

Until 1931 as much tranquility as Shanghai ever has known prevailed, punctuated only by relative trifles like gangster battles, opium-ring clashes, the shooting of various personages who were out of favour with one element or another, riots, robberies and kidnappings, all no more than part of the everyday life of the vast, teeming city.

Then the "Manchuria Incident" in 1937 had its repercussions all up and down the Yangtse Valley. The Japanese were numerous in Shanghai, even in the International Settlement and French Concession, and clamouring for more representation on the Municipal Councils of each. Economic infiltration was making steady progress and when, in 1937, the Japanese war against China commenced, the former promptly took over, by naval landing-parties, all districts of Shanghai outside the two foreign concessions. Under-cover schemes to control even the French Concession commenced and made steady progress. Then both sides started indiscriminate bombing of the Settlement and the Concession, killing hundreds of Chinese and many Europeans. Again the exodus commenced, but this time, as always before, its starting had been too long-delayed and the price in human life was heavy as a result.

The Japanese did not interfere much with the International Settlement, but now their demands for increased representation on the Municipal Council had to be recognised. Yet, what with the ever-increasing lawlessness growing out of uncertain conditions and an unpredictable future, life in Shanghai became a day-to-day existence for everyone who remained. The foreign population in 1937 was upwards of 50,000, though no dependable census was ever taken. The larger portion of these were "displaced" persons from Europe, White Russian refugees from Communism, and German, Austrian and Polish Jews. Inasmuch as all men could enter the International Settlement without passport or "papers" of any kind, here was the final refuge of those without a country or any means of finding one. Among the majority poverty was extreme.

Then came the outbreak of the second World War in September, 1939. Shanghai life grew more hectic than ever. The foreign areas were full of German, Italian and Japanese spies and "stooges" and bombs were even thrown into the editorial rooms of foreign newspapers. Japanese-employed gangsters tried to destroy the building of the government-owned China Press but only succeeded in killing pedestrians in the Avenue Edward VII. The Japanese "fenced-in" the Settlement entirely. No ships

could enter the Huang-pu River and proceed up to the city before examination. The bridges leading from one part of the Settlement to another across Suchow Creek were patrolled by Japanese soldiers and everyone who passed them had to pause and bow.

Again, and for the fourth time within a generation, the exodus commenced, this time on a scale and accompanied by an apprehension altogether unprecedented. Yet, as before, many elected to wait until the last possible moment before abandoning homes and property. Warnings became more and more insistent but as usual hundreds waited too long, with the tragic result that scores died in Japanese concentration camps or went through ordeals that meant permanent invalidism.

But even when the Asiatic war started and the Japanese took over the Settlement they did not immediately intern or ever greatly interfere with those American or British nationals who were not on their black-list. They held Shanghai to be under control of their Chinese puppet-government in Nanking which they did not order to declare war on Britain and America until early in 1943. But the prosperous period of the great city when life was high, wide and handsome—for people with "hard" currency—was over.

Until 1937 Shanghai had been practically a free port. One could buy such things as wines, cigars and cigarettes, the best that Europe produced, for half the price paid in England. Every luxury lay ready to your eye and pocket-book in the world-famous shops of Shanghai. Great English and French emporia, the vast Chinese stores—Sincere's, Sun-sun, Wing-on—scores of lesser ones of all races and nations, in these you found almost everything produced anywhere on earth, and at incredibly low prices for the fortunate possessors of "good" money. One of the cheapest things of all was service. It was a common saying that Chinese servants "spoiled" their employers. O. M. Green, an authority on China, wrote, "Shanghai lives luxuriously, cushioned on the deft soft-footed service of the incomparable Chinese servant." If you had a head, or "Number One Boy"—though he was usually a middle-aged man—he practically ran your personal affairs and eased you from all your troubles and problems to a degree that could be enjoyed nowhere else.

The city's wealth was prodigious. British investments alone were estimated at upwards of £200,000,000. Through the Twenties, when "money talked and was on speaking terms with everybody," Americans built up a rich stake in Shanghai, also the French, Germans, the Dutch, Danes, Swedes, Norwegians, Portuguese, Swiss and, last but far from least, the Japanese, the Indians and many White Russians.

To quote O. M. Green again, "A sense of vitality, resourcefulness and self-reliance, well-remembered by those who were there then, ran through the entire foreign community. It seemed as if the latter realised that Shanghai was its creation, little aided from outside. At any shadow of danger all rose co-operatively in its defence."

As elsewhere, the Chinese Mandarins had from the first found themselves in a position that compelled concessions to the originally-hated foreigner. But at the outset they made these concessions with reluctance and out of the least valuable of their possessions. A century ago nothing could have held out less hope of becoming an

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important and luxurious modern city than the wretched collection of hovels at the head of navigation on the dirty and stinking Huang-pu stream. Yet here, as the foreigner at once understood, was the logical outlet on the whole China coast for the industry, trade and finance of the interior.

So the famous city was born. The "extra-territoriality," granted early by the Mandarins, was then considered by them as an ignominy to the foreigner, rather than to the Chinese themselves as it later came to be deemed. Yet by virtue of it alone the mighty community was developed.

As an experiment in government as well as in the possibilities of international and inter-racial amity Shanghai has always been of great interest to political economists and sociologists alike, and to the whole world of laymen in its unique character, its vivid and picturesque life, its vivid history and its political problems. Of what, if any interest, will it be to the European henceforth, particularly with regard to its commercial possibilities? No answer can be given pending a resolving of the political problems at present vexing the whole of China, and the establishment of such representative government as must succeed that of Chiang Kai-shek unless the country is to become nothing more than the political and economic adjunct of one or of several foreign Powers, or the plaything of them all.

But one thing is certain. If the foreigner is henceforth to do business in Shanghai—and he will, though it is not yet determinable whether he will be mainly Anglo-Saxon or mainly, and influentially, Soviet Russian—it will be as the Chinese elect, as they make lawful according to their own ideas, as they supervise, and as they tax. It will be made clear to the foreigner that this is China and no longer a part of the West functioning in accord with Western ideas and under Western laws. In brief, the future Shanghai is likely to resemble the Canton of, say, twenty years ago.

The present is a transition period, with all the uncertainties, the apprehensions, the hand-to-mouth life, the confusion of values and of monetary exchange, the fear and the misery inseparable from such a period anywhere in like circumstances. And just now, as the political position approaches a climax, Shanghai is in complete social chaos, economic confusion and a place of lawlessness

worse than that of the final days of the old régime. It is, or at any moment may be, a plundered and stricken city, lacking facilities for the feeding of the starving or for the care of the incapacitated, waiting in the stolid resignation so characteristic of the Chinese themselves for whatever may be the outcome.

Yet Shanghai has gone through much and survived. There is no good reason to suppose it is done for. Indeed, following the end of the Asiatic war there began a return to something of the old normalcy in trade and commerce, even in social life. Despite the tumbling exchange and economic and financial uncertainty much foreign business returned. Even something of the old gaiety was resumed and hopes for the future seemed fairly bright. But now again, as so many times before, these hopes seem blasted, at least temporarily. But that it will be a possible, even a pleasant, place for Europeans to abide and do business in, enjoying some part of the olden luxury, existing in reasonable amity with the Chinese who will rule it, is by no means beyond hope.

The realisation or the blasting of this hope is determinable only by one thing, the future political status of China. Realisation can, almost certainly will, follow the establishment of a new political régime on the basis of popular representation, stern dealing with corruption and political graft, abolition of the old iniquitous landlord-system and custom of "tax-farming" and the creation of a new China that shall be a China-for-the-Chinese, governed by them according to the democratic and not the totalitarian concept, exploited by them for their own benefit and not for that of foreign interests.

In all of this the foreigner, if he is interested in China and seeks to live and trade there, has a distinct part to play, but it should be emphasised that it will not be the part he has generally played in the past. If he understands this and acts accordingly he may yet live amicably in Shanghai or any other part of China—assuming, that is to say, that the aforesaid popular régime is established, rather than a totalitarian Communism dictated, or at least influenced, by Soviet Russia. Everything associated with the future of Shanghai, of all China, in the last analysis depends upon that, upon the answer to the question: Is the future China to be a republic along Western lines in friendly association and economic intercourse with the West, or a part of Soviet Russian hegemony?

## CHIANG'S LAST BASTION

by E. R. Yarham

AT the end of July General Li Tsung-jen, the acting President of China, flew to Formosa for a conference with General Chiang Kai-shek, who is still the most important source of authority among the Nationalists. His activities in the Philippines and attendance at high-level conferences rebut his pretence that he has retired.

He has shifted his headquarters frequently in Formosa, no doubt for security reasons. This great island province

is now the Nationalists' main bastion, and they are expected to make their last stand there. Such is the irony of history—that this island, only a few years after its release from half a century of Japanese rule, seems destined to become the final battleground in the long and bitter Chinese civil war.

It is estimated that there are 400,000 soldiers in uniform on the island, and half a million civilian refugees,

a heavy burden for the island's disrupted economy to sustain. Formosa (or Taiwan) is, however, potentially one of the richest islands in the world, this being one of the reasons which caused the Japanese to cast covetous eyes upon it. In 1895 they seized Formosa from the somnolent Chinese Empire, and poured unstinted wealth and energy into making it a bulwark of their growing territories. Strategically it became the centre of their Pacific Empire.

In 50 years the Japanese, it has to be admitted, brought about amazing changes, although their methods were by no means commendable, despite the fact that they always referred to Formosa as a model for future colonisation. They built more than 800 schools for over 600,000 non-Japanese children, improved harbours and communications, and built up a prosperous commerce. On the other hand they harshly eradicated Chinese influence, banning plays and processions; they insisted on the teaching of the Japanese tongue; and systematically discouraged the well-to-do Chinese from keeping their sons on the island. Chinese merchants were ousted and Japanese big business stepped in. Until the end of the Sino-Japanese war there were 300,000 Japanese "colonists" (so-called), who were in monopolistic control of trade and industry.

Freedom from repressive Japanese rule was greeted by the Formosans with much excitement, but unfortunately their expectations have been sadly shattered. Since the Nationalists took over, conditions have sadly deteriorated. The standard of living has fallen, public services have declined but corruption has increased. The internal situation has become even worse during these past few months. Up till a year ago Formosa had a relatively stable currency and was one of the cheapest parts of China. When the gold yuan was introduced the Taiwan dollar was tied to it, against the advice of local bankers. The crash of the gold yuan has dragged the Taiwan dollar down with it, and brought the usual hardships accompanying inflation. The consequence of the worsening situation has been that the Formosans have staged demonstrations, and during the ruthless repression of these, some of the best educated leaders were killed, so that respect and affection for China have turned to sullen discontent.

Formosa has considerable strategic importance, lying within 90 miles of the mainland of China, and within about 200 miles of the S.E. Chinese ports of Swatow, Amoy and Foochow. From it the occupants can keep close watch over the whole of shipping along the coast of the mainland, a fact of which the Japanese were fully aware. Less than a thousand miles separate the island from the Japanese naval base at Nagasaki, and the great cities of Kure, Osaka, Yokohama and Tokyo, with their dockyards, arsenals and factories. Formosa proved invaluable to the Japanese as a base from which to launch offensives against China, Burma and the Philippines.

This historic province is sometimes known as "Camphor Island" since it was for long the world's main source of supply of this commodity, whilst its fertility and abundant harvests of wheat, maize and millet earned for it the title of the "Granary of China" before the Japanese seized it. At one time this island, one-third the size of England, was producing nine-tenths of the world's cam-

phor, twice its own consumption of rice, all Japan's sugar requirements and large quantities of tea.

When settled conditions are restored there is no doubt that the return of Formosa will be of notable importance to China's economy, for the island is very rich in natural resources, many awaiting exploitation. The soil is so fertile in many parts, and conditions so favourable for agriculture, that large areas could be turned into vast gardens. Besides agricultural products, the forests produce splendid timber, and there are known to be large mineral deposits.

The Communist occupation of Shanghai has gravely affected the trade of Formosa, since it has been geared very largely to that port from the time of the Japanese collapse, before which it had been closely integrated with Japanese economy.

The island's most valuable single export is that of manufactured sugar. Production has risen remarkably of late, from 260,000 to 620,000 tons in a single year. The largest single contract is with the Allied Supreme Commander in Japan, but the bulk of the sugar is being sent to countries in the sterling area. The British Ministry of Food has also placed a contract.

Formosa is about 14,000 square miles in area, which makes it a little larger than the Netherlands, and the population of some six and a half millions is almost entirely Chinese, except for 20,000 or so reformed (though even now not so gentle) head-hunters. Most of the eastern half is mountainous, but the west is largely a highly cultivated plain. Along some parts of the coast are magnificent cliffs rising to more than three thousand feet in places.

The hill territory, with its former head-hunters, has been a problem both to the Chinese, who maintained a special force there to protect the camphor cutters, and the Japanese, who reorganised and extended the system, building defences spread over 340 miles, mainly in the north of the island. Police service in the savage districts has attracted an adequate supply of recruits, as it offered certain advantages, while the duties involved are remarkable.

They include the functions of those of schoolmasters, postmasters, judges, civil engineers, physicians, surgeons, carpenters, telephone linesmen, bridge builders, assessors, commission agents (without the commission), fortune tellers, glaziers, astronomers, strolling players, arbitrators, blacksmiths and agriculturists. They have to administer government decrees and wield its authority; to construct waterworks, to instruct in and supervise sanitation; to act as foresters, gymnastic instructors and veterinaries; in fact, to do at the shortest notice anything that is required of them by the primitive peoples among whom they dwell.

The capital Taihoku, or Tapieh, has a population of about 300,000. It is situated in the north of the island and is finely laid out with large public buildings, wide streets and spacious parks. A few miles distant is the chief port, Keelung, whose harbour has been improved to enable it to accommodate large ships. Actually Formosa is not well supplied with good harbours. Only three are worthy of the name, and second in importance to Keelung is Tainan, on the west coast. The Japanese spent large sums in converting it into a naval base, and the town has now a population exceeding 100,000.

# BUDDHISM AND THE SPIRIT WORLD

by The Anagarika Priyadarsi Sugatananda (Benares)

**S**PIRITUALISM in the West can now be said to have passed beyond the stage of a superstitious belief, held only by the ignorant or those determined to find what they hoped to find. Psychic phenomena have been accepted by science to the extent that they are being made the subject of organised research, and although the conclusions of the scientific observer do not always coincide with those of the spiritualist, there yet remains a sufficient body of evidence that cannot be explained away, to force the materialist to admit the existence of super-physical realms and laws beyond the reach of his philosophy.

Poltergeist phenomena, which have of late years become more prominent in Europe, and have been vouched for by disinterested witnesses, are familiar in the East, where they are attributed to the elementals or nature-spirits amusing themselves at the expense of human beings who have offended or neglected them. It is spirit-activities of this kind, apparently irresponsible and not serving any intelligible purpose, that incline many people to the view that all spirit communications come from a similar source.

The spiritualistic explanation is that these mischievous and futile phenomena are caused by persons of malignant nature, who preserve the characteristics they had in life, after they have left the physical body. This theory does not, however, explain the often puerile nature of many messages alleged to have come from persons of good character and intellect. Investigators have been frequently disappointed by the naive and trivial utterances, or automatic writings, they have received from spirits from whom something of a higher order was expected. They find that their friends who have "passed over" content themselves with communicating thoughts below the standard of those they expressed in life—simple platitudes that any adolescent of active intelligence could improve upon, or reiterations of descriptions already to be found in the works of Swedenborg and other mystics, with which the medium is probably familiar.

Western ideas of survival are based on belief in an immortal soul or spirit-entity which after the decay of the physical body preserves the characteristics of the earth-life, and should therefore constitute a recognisable personality through all possible phases of spiritual evolution. The Buddhist conception of life and death states differs fundamentally from this, and explains many things which the Western theory leaves obscure. The *Abhidhamma*, or book of Transcendental Doctrine, which is one of the most important sections of the Buddhist Tripitaka, deals exhaustively with the thirty-two states of existence (*Lokas*) in which rebirth takes place; it is from this that the highest teaching of the Buddhist Gurus derives, and it throws a quite different light on some of the more puzzling aspects of psychic phenomena.

In accordance with the universal Law of Causality, death is followed by rebirth in one of the thirty-two planes of consciousness as a result of previous Karma. That is to say, a being arises in the appropriate sphere to which past

conscious actions and habitual tendencies have led him. If his actions of the three types (mental, physical and vocal, manifesting in thought, action and speech) have been directed by a purified consciousness (*Kusala Citta*) he will re-manifest in a higher plane, or *Brahma-loka*; if they have been of mixed type he will be reborn in one of the intermediate spheres of the *Kama-loka* (the world of desire or sensory gratification). If his Karma has been predominantly bad, producing bad consciousness at the moment of death, he will be born in what are classed as the *Duggati* (unhappy) states, which include the world of earthbound spirits, or *Peta-loka*. The death-proximate Karma is an important factor in deciding the conditions of the immediate rebirth. It may be good or bad, but whichever it may be it tends to represent the state of consciousness characteristic of the individual in his life just concluded, which takes possession of his last moments of consciousness before it leaves the body. Thus a person whose predominant characteristic is a mental attitude of hate will at once re-manifest in a form embodying his hatred, that being his death-proximate Karma, induced by habitual past thoughts. If, on the other hand, he has cultivated *Metta* and *Karuna* (benevolence and compassion), it is that consciousness that will arise in his last moments and he will take rebirth in a higher plane where these characteristics manifest themselves.

The most common type of habitual consciousness is neither of active love nor active hatred, but fluctuating moods of which the most frequently recurring is desire (*Trishna*). It is desire and attachment that blind the individual to the Wheel of *Samsara*. They provide the motives of most activity; hatred and love themselves arise from this root-cause of desire—love towards the object of attraction, hatred when the desire is thwarted. Most Karma, therefore, is of mixed type, and its effects alternate in the experiences of the future life in the *Kama-loka*. This present world itself is one of the spheres of sensory gratification, the *Kama-lokas*.

The highest doctrine teaches the ultimate truth of *Anatta*, which means that even in the earthly life-continuity of the individual there is no persistent or unchanging entity. All is a condition of flux; a causal-continuum of successive thought-moments arising and passing away in obedience to the law of Dependent Origination (*Pratitya Samutpada*). The same applies to the physical body (*Rupa*) itself; and the entire "personality" as we understand it is composed of five aggregates and their subdivisions, i.e., material qualities (*Rupa*), sensations (*Vedana*), perceptions (*Sañña*), mental tendencies (*Sankhara*), and different types of consciousness, (*Vijñana*). That which is developed by mental discipline and spiritual purification is not a "personality" but a tendency or current of becoming. An infant carries the latent tendencies of the past existence and the seeds of the future life that lies before it; but the child of five is not the same "personality" as the subsequent boy of fifteen or man of fifty. Body, mind and all the other

factors will have changed many times between these stages of the individual's life. When we allude to them as the same "person" we are only using a necessary convention. There is no constant identity linking the child of five, the boy of fifteen and the man of fifty. There is only a causal continuity; because the child existed (on that particular current of conscious experience) the man exists, and his "personality" is the aggregate of his thoughts, words, actions and experiences during the intervening period. It is the machinery of memory alone, functioning through the physical brain, which gives this causal-continuum an *appearance* of being an identical personality continuous in time. When age, or any organic alteration of the body or physical brain causes the faculties to decay, further and more abrupt changes of character or "personality" arise. This is caused by Karma operating through change in the material structure of the body, and is further related to the Buddhist doctrine of Anitya (Impermanence of all phenomena).

We are now in a better position to understand what actually takes place at death and re-birth. The being that is reborn bears the same relationship—a causal one—to the being of the previous life as the boy of fifteen does to the child of five, or the man of fifty to the boy of fifteen. It is the same "person" only in the sense that the one carries on the Karmic current of the other. To use a simple illustration: if we knew a boy of fifteen and then lost sight of him until he reached the age of fifty, we should find scarcely anything by which to recognise him. Unless he bore some unusual physical characteristic of a kind to endure all his life, even his own mother would not be able to identify him. Those who maintain that a mother can always, by instinct, recognise her own child, should consider the celebrated Tichborne case and others of a similar nature.

A section of the Buddhist scriptures, the *Peta* Vatthu, describes the state of those reborn in the Duggati spheres, and how they can be helped by the living. The word "Peta" may be roughly translated "ghost," and is related to the Sanskrit "Pitri," meaning "ancestor." In the *Peta*

Vatthu it is shown that those reborn in the spirit-world nearest the earth-plane often have an inferior type of consciousness to that with which they were equipped in their previous existence. Far from having access to wider realms of knowledge, as they are expected to have by Western spiritualists, they re-manifest with a limited consciousness and intellect, with imperfect memory of the past life, and inhabiting a vague, indeterminate half-world. At the same time, because of their strong attraction to the sphere they have left, their contacts with it are relatively easier and more frequent than those of beings in the higher lokas. In a sense, they exist side by side with the "living"; the step between their plane and ours is only small, and one easily taken by the psychically-sensitive.

It is from these beings that the trivial messages and meaningless phenomena emanate. They have not the same "personality" they had on earth, but retain only the accumulated characteristics most predominant in that personality. This condition prevails until that particular Karma is exhausted, when they are reborn once again in the ceaseless round of Samsara, from which final escape is only possible through the realisation of Nirvana.

On the human (Manussa) level of the Kama-loka there is pain and pleasure, good and evil, hatred and love. It is the sphere of opposites, from which we, as free agents, have to make our own choice for the fulfilment of our evolution. All the Lokas must be regarded as planes of consciousness which are attainable by the developed Yogi while still in the physical body. By the practice of Dhyana (meditation) the consciousness is elevated to a higher level; once this has been attained and established by practice there is no rebirth in any lower sphere, unless during the first stage the faculty is lost and a lower type of consciousness supervenes before death.

This means in effect that while still on earth we can raise ourselves to the plane of our choice, and will inevitably re-manifest there when the term of earthly existence is ended. But a law, to be a law, must operate both ways; we cannot logically expect the cosmic principle to work in our favour. If it did, there would be no point in

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man's freedom of choice in moral issues. Where it is given to man to go forward it must be open to him to descend in the scale of spiritual evolution also.

Greed, hatred, sensuality and inertia all have their appropriate spheres of manifestation and their corresponding corporeal forms. When these types of consciousness are allowed to arise more frequently than their spiritual opposites of generosity, love, purity and energy, they create the form of the next birth. It is at death that the Jekyll and Hyde metamorphosis takes outward effect—not by any process of transmigration, or passing of a soul from one body to another, but in accordance with the subtle and universal law of causality that rules the universe. A being manifesting in any of the innumerable spheres of rebirth is nothing but the embodiment of past Karma.

The Abhidhamma is the psychological exegesis of this principle, while the Peta Vatthu reveals its *modus operandi* in individual cases, as seen through the spiritual insight of the perfected Arahant, or Saint. The lower planes of the spirit-world are peopled by creatures imperfect in form and sub-human in intellect, the direct result of misuse of their faculties during earthly life. Spirits such as these linger about the places with which they were associated in life, drawn thither by the strong force of attachment, and they are able to make use of psychically defenceless persons to make that contact with the world which they crave. Themselves living in a dim and cheerless world, they seek to share the life they once knew, as a cold and homeless traveller looks with longing into a warm and comfortable room where friends are seated round a glowing fire.

Impermanence is the inherent nature of all conditions, and neither suffering nor heavenly happiness lasts for ever. In time the Karma that produced them runs its course and the being enters another phase of existence. So the state of these unhappy beings is only temporary. Far from having greater knowledge and power than human beings, they have less, and the teaching of Buddhism is that they should be regarded with compassion. They can be helped by the loving thoughts of the living, and good deeds done in their name can alleviate their unhappiness. The method of doing this by psychic dedication is also fully dealt with in the Buddhist commentaries, and is regularly practised by advanced teachers and aspirants alike. Anyone, in fact, may do it who has achieved a certain degree of concentration and has purified his mind by adherence to the Noble Eightfold Path of Buddhism.

## LETTERS TO THE EDITOR

### STORY OF ISLAM

SIR,—I admit that the article by Lt.-Col. MacD. Fife "The Story of Islam" is not meant to be critical but this is all the more reason that it should avoid saying things which are not only wrong but also attempt to paint black the person of the Prophet Muhammad, thereby wounding the feelings of millions of Muslims all over the world.

Mr. MacD. Fife writes: "Other victories followed, and after one of them it is recorded that Muhammad

The wrong interpretations that are too often put on psychic phenomena, both by the spiritualist and the sceptic, could be avoided if more were known in the West about the laws that govern death and rebirth, particularly where the misconceptions arise from identifying character and "personality" with the idea of an immortal soul.

A very valuable work dealing with the subject of these little known laws as they operate at the critical time of transition is the Tibetan *Bar-do*, an ancient treatise of the Himalayan schools. It directs the aspirant in the highest technique of spiritual self-mastery by which insight is gained into the after-death states, and by means of its teaching (usually imparted through a Guru) the pupil is able to remain in full control of his discriminative faculties at the moment of departure of his consciousness from the physical body. This control he retains throughout the ensuing psychic experiences, being trained to know what awaits him and to remain master of the situation. It is sufficient here to indicate one important respect in which the Buddhist teaching on this point differs from that of Christianity. The Christian at his last moments is urged to reflect upon his sins and repent them. The Buddhist, on the contrary, is instructed to keep his good actions to the forefront of his last thought-moments. This is so that the impulse towards the new birth will spring from this good consciousness rather than from awareness of his demeritorious actions. This is called "death-proximate" Karma. He should clear his mind of all guilt-consciousness and go forward fearlessly on the next stage of his spiritual pilgrimage. In this he is aided by whatever progress he has made in cultivating concentration of mind and detachment. The profound psychological significance of this teaching can be grasped when we have understood that all states of existence really spring from the mind itself, in that they have their origin in the causal nexus of an ever-changing sequence of point-moments of consciousness, and that they are determined by the interdependence of spiritual and physical laws. The Seers who impart this knowledge have themselves seen and studied the Law as an inherent property of the cosmos; understanding its principles, they are able to use it by adapting themselves to it. A man who falls from a high building will be killed by the law of gravity, but one who is in an aeroplane is using means by which he is making gravity itself serve him. He is not defeating the law, but harnessing it to his purpose. In the same way the obscure psychic laws are used by the perfected Seers whose instrument is transcendental knowledge.

beheaded 700 persons and sold their women and children." Permit me to say, Sir, that such a remark, even if it be historically true, is far more likely to produce a feeling of revulsion rather than respect for the person of Muhammad; which latter thing was, I believe, your aim in printing this popular article.

It is no doubt true that some prisoners (whose number was 300 not 700) were beheaded after the Battle of Ahzab in the year 637 A.D. But it was not the Prophet Muhammad who beheaded them. The facts are these: A Jewish tribe, Banu Quraiza, who had a treaty of alliance with the Prophet, broke their pact and entered into alliance with the opponents of Islam and promised them help in the

battle of Ahzab, when the enemy had succeeded in putting into the battlefield an army of 24,000 strong. The treachery of Banu Quraiza added enormously to the difficult situation in which the Muslims were placed, and when the battle of Ahzab terminated in favour of the Muslims, it was deemed meet to inflict due punishment upon the traitors of Islam. The Banu Quraiza were asked as to what punishment they proposed for themselves. They themselves chose one Abu Sa'd bin Mu'az as an arbitrator to determine the nature of the punishment they were to receive. Had they left the decision to the Prophet Muhammad, most probably he would have been content in sending them to exile. But Sa'd, the arbitrator of their own choice, viewed their treachery in the hour of peril with great abhorrence. The gravity of their offence, he believed, called for an exemplary punishment, in the absence of which solemn agreements would be treated as worthless scraps of paper by any of the parties concerned. Hence he came to the conclusion that punishment in no way milder than that prescribed for a vanquished foe in the Jews' own scripture, the Old Testament, was their just desert. This is what the Old Testament lays down on this point:

"And when the Lord, thy God, hath delivered it unto thine hands, thou shalt smite every male thereof with the edge of the sword. But the women and the little ones and the cattle . . . shalt thou take in to thyself. . . ." (Deut. 20: 13-14.)

It was according to this verdict that the male portion of Banu Quraiza, numbering 300, were sentenced to death and the females and the children taken into captivity. Harsh as this may appear, it should be remembered that it was according to the judgment which the Jews used to pass upon their fallen foes.

Yours etc.,

ABDUL MAJID,

Editor, *The Islamic Review*.

Woking, Surrey.

SIR,—In your July number appeared an article "The Story of Islam," by Lt.-Col. D. MacD. Fife, which contains so many mis-statements that it would take several pages to answer them all. Briefly, I desire to draw your attention to the most glaring ones.

There were no "Hanifs" in Medina, so perhaps the Colonel means Mecca. The Prophet migrated to Medina in 622 A.D. The battle of Ohud (which the Colonel refers to but does not name) took place not in January, 627 A.D., but two years earlier. Medina was not besieged in the same year, but two years after that. The Holy Prophet made his last pilgrimage in March 630 A.D. and not 633 A.D. as suggested by Col. Fife. Islam is the name of the religion founded by Muhammad (Peace and blessings of God be on him) and it is indeed surprising to find Col. Fife using it in the plural, for no religion, e.g., Christianity, Judaism, Buddhism, etc., is ever used in the plural. Faith is not Imam (this means leader) but Iman. The Angel of Death is not Raphael but Izrael.

In the prophecy of the Holy Prophet about the events of latter days, Col. Fife refers to Yaijuij and Matuij (Jog and Magog) instead of Yajuj and Majuj (Gog

and Magog) vide Introduction to Sale's translation of the Koran p. 63. Again the Colonel makes a baseless statement that bathing is forbidden whilst fasting. All the above errors could have been avoided if Col. Fife had exercised carefulness.

Coming to historical facts, the Colonel has certainly allowed his imagination to run riot and indulged in culpable travesty. Col. Fife writes "A band of men in Medina started to try and improve the religion. These men were known as Hanifs and Mohammed became connected with them through his wife's relations. But when the Hanifs (converts) . . ." Can he mention any Hanif to whom Mohammed became connected through his wife? Can he show whether the Prophet ever worked in conjunction with any group of religious people or society either before or in the beginning of his ministry and whether he ever claimed to be one of them? (These relatives of Khadija, Warqa and Hakim bin Hizam were known to him but they were not Hanifs.) The Colonel states Hanifs were converts. Either they were a group independent of Muhammad or they were his followers, but they could not be both, at the one and the same time.

The Colonel then goes on to give a strange account of the conquest of Mecca. "Then Mohammed suddenly marched on Mecca with 10,000 men (in spite of the 10-year treaty!) and as most of the Meccans were then absent from the city, he had little difficulty in capturing it." Col. Fife conveniently forgets the terms of the 10 years treaty of Hudaibiya and does not find out who broke it. According to the terms of the treaty, the Arab tribes were free to choose as their allies either the Muslims or the Meccans. The Banu Bakr, who became the ally of the Quraish attacked Khuzaa who became an ally of the Muslims and received help openly from the Quraish. Khuzaa invoked the mutual assistance pact and sought help from the Holy Prophet. At this the latter offered the following terms to the Meccans.

1. Pay the blood money for the slain Khuzaa, or
2. Stop giving assistance to the Banu Bakr against Khuzaa, or

3. Declare the treaty of Hudaibiya null and void.

The Quraish flatly repudiated the first 2 demands and chose to declare the treaty null and void. So it was they who refused to adopt a course by which the truce could be maintained and peace would reign. The time had now come for the fulfilment of the prophecy in Deuteronomy 32:2, namely that from Mount Paran the manifestation of the Lord should take place through the Promised one carrying a fiery law in his right hand and accompanied by 10,000 saints.

The Colonel ends his article with this theological thesis, "Not only a man's fortunes, but his deeds and, therefore, his future rewards or punishments are irrevocably, and unavoidably pre-ordained (kismet)." No-doubt a small sect of Muslims, al-Jabriyah (the Necessitarians), deny free agency in man, ascribing his actions wholly to God, but this has never been a general belief and certainly never a "precept of the pure Islamic faith" (*Dictionary of Islam* p. 22. and Sale's translation of the Koran p. 133).

Yours, etc.

London, S.W.18

M. A. Bajwa,  
Imam of the London Mosque.

# LONDON NOTEBOOK

## Britain-China Conference.

A Britain-China Conference Committee has been formed in London in order to lay the foundation stone for closer friendship and more intense trade relations between Britain and the new China. A statement issued by the organisers points out that the sweeping changes in China make it necessary to review Britain's policy toward that country which, after 20 years of warfare, is at last in sight of peace. While China is badly in need of equipment which Britain can supply, Britain cannot afford to ignore one of the greatest potential markets of the world. The statement emphasises the necessity of an early recognition of the new regime, and warns that delay may mean lost opportunities. Britain should realise that the Kuomintang Government has disintegrated and no longer exercises effective control. The All-China Federation of Labour, which has re-emerged after years of suppression has now become one of the world's greatest trade unions and British Trade Unionists would, this statement says, welcome friendly relations between the two movements. The Conference is to take place on December 3rd and 4th in London, and the organisers hope that a permanent body will then be formed which will represent all sections of the British people.

## British Orientalists.

The Third Conference of the Association of British Orientalists, which was held in Durham at the end of July, pledged its support to the publication of an annual oriental bibliography to be issued by the School of Oriental and African Studies. The first of these Year Books, containing books and articles published in 1948, is to appear early in 1950. The Conference made a number of recommendations concerning the period and character of postgraduate studies and emphasised that the value of a Ph.D. training should lie in the development

of judgment. The meeting agreed that the sociological component of oriental studies should be more fully recognised. A full report of the Conference will be published by the Royal India and Pakistan Society.

## Chinese Geographer.

Dr. Lin Chao, Director of the China Institute of Geography in Nanking, is now on a visit to Britain, to exchange views and publications with British universities and institutes. During his stay he is also lecturing to a number of audiences at the various colleges. Dr. Lin is an authority on Sinkiang, one of the least known parts of China. In an address to the China Society he gave a detailed picture of this province where Russia is making a determined effort to gain greater influence. Although communications with the U.S.S.R. are more convenient—the nearest railway station is in the Soviet Union, 200 miles from Sinkiang—the traditional tea and silk trade and the many cultural links with China bind the province more closely to the latter. Dr. Lin described the life of the four million people inhabiting Sinkiang: Uigurs (Turks) who are Moslem farmers, Chinese, Mongols and the nomad Khazaks. At present the eleven million sheep are the basis of economic life, providing food, clothing, shelter, fuel and fertilisers to a primitive society, but the country offers opportunities for future development.

## Indian Film Industry.

Rai Bahadur Chuni Lall, President of the Motion Pictures Society of India, summed up the present day situation of the Indian film industry at a meeting organised by the Indian Journalists' Association in London. Mr. Chuni Lall observed that, before partition, the British Government had shown little sympathy to Indian film producers and that there had been little change with the coming of the Indian National Government. He feared that the industry may soon be unable to stand the strain of excessive taxation, and described the many difficulties the industry had to face. There were only 1,800 cinema theatres in the whole of India, and censorship provided another problem—the policy being decided by the provinces themselves and being particularly strict in Bombay. The position of the industry

was, however, being reviewed by the Government under a committee appointed by Sardar V. Patel.

## Indonesian Celebration.

The fourth anniversary of the Declaration of Indonesian Independence was celebrated in London by a distinguished gathering which included many diplomats, officials and prominent businessmen. Addressing his guests—amongst them the Netherlands Charge d'Affaires—Dr. Subandrio, Representative of the Republic of Indonesia in London, mentioned that the possibilities for a satisfactory and lasting settlement in Indonesia were now more than ever taking a substantial form, and that existing controversies were being bridged by ingenious arrangements which had never been achieved before. In spite of her independence, Indonesia has not lost sight of the complex interdependence of nations, and it was not possible for her, a newly established nation, to stand in isolation on her own feet. Dr. Subandrio appealed to the more technically advanced nations to understand fully the needs of the young nations of S.E. Asia. Capital investment alone, however indispensable, was not enough. Simultaneous investment of the technical knowledge of the old-established nations was also required. The withdrawal of the Dutch Empire from Indonesia should not be interpreted as being the disintegration of the bond of friendship which exists between large groups of both nations and which will be of great value for the future. Dr. Subandrio closed by expressing the hope that the bitterness, hatred and disillusionment which has marked the feelings of both sides during the last four years will be reversed in favour of close collaboration in the reconstruction of his country.

## Physical Education Teacher.

Visitor to London last month was Miss Leela Ray of Calcutta. After studying physical education at Canadian and American universities for the last two years as a government scholar, she now returns to India to become a teacher in that subject. While in Europe, she attended the International Congress for Physical Education for Women in Copenhagen as India's delegate.

# FROM ALL QUARTERS

## Progress in Sarawak.

An encouraging account of the development of Sarawak's economy, social services and local government during the past year was recently rendered by the Acting Governor, Mr. S. W. Dawson. Giving details of the general financial position of the territory, Mr. Dawson said that during 1948 revenue exceeded expenditure by £327,000 and at the beginning of 1949 the general revenue balance stood at approximately £1.5 million in spite of the sharp fall in the price of rubber, the export duty of which formed an important source of income. Measures are being taken to diversify the economy by developing other cash crops besides rubber.

The rice production of the territory has been vastly improved through the efforts of the Agricultural Department who are aiming at clearing swamp land and introducing new methods of cultivation in order to make Sarawak self-sufficient in this commodity. Surveys of timber production and fishing potentialities have shown that their enlargement is a long-term project involving fundamental changes in farming and catching methods, but, nevertheless, this is being undertaken. Health services have been greatly expanded and a further 14 vessels have been equipped as floating dispensaries. The system of local government has been augmented by the addition of nine more local authorities, which provide, together with those set up in 1948, the rudiments of self-government in local affairs for 156,000 persons—nearly one-third of the total population. Most of the Authorities are established on a racial pattern, but, in the Limbang area, Malays, Kedayans, Chinese, Muruts and Indians all participate.

## Good Harvest Prospects for Japan.

It is forecast that Japan's harvest this year will be the largest since the war, if the present weather conditions continue to be favourable. Other factors contributing to this improvement in the agricultural position are the increase in land under cultivation and the large amount of fertilisers which are now available for farmers. However, the harvest will not meet Japan's total food requirements, since it is expected that she will have to import about 2,000,000 tons of food this year.

The Ministry of Agriculture has estimated that approximately 6,000 square miles of land could be reclaimed as cultivated land of which 35 per cent. is in Hokkaido. During 1948, 130,000 acres were reclaimed and of these 6 per cent. are now paddy fields and the remainder upland fields.

## Reconstruction of Sakhalin Island.

Sakhalin, which suffered heavily during its 40-year occupation by the Japanese, is now being reconstructed on a large scale by the U.S.S.R. The fishing industry, which plays a leading part in the island's economy, has been re-organised and over 85 per cent. of the processing of fish is now mechanised. Substantial progress has been made in agriculture by putting it on a collective basis. Sakhalin farmers now grow almost all the main grain and vegetable crops with satisfying results while a start has

been made with a number of industrial crops such as sugar-beet, sunflowers and soya beans.

## New Port Facilities for Papua and New Guinea.

The Australian Government has approved the expenditure of more than £A600,000 for the building of new port facilities in New Guinea and Papua. The existing arrangements were intended as war-time measures only and it was considered necessary to replace them with new structures, since repairs and alterations would prove too costly.

## Social Reform in Peiping.

It is reported from Peiping that most beggars have disappeared from the streets as a result of a systematic re-education campaign by the People's Government. Over 500 old and invalid beggars have been removed to homes for the aged and many others have been helped to return to their villages or towns. Some have been organised in work brigades to help to repair the Yellow River dykes. By means of special re-training centres former beggars are learning useful work and are recovering their self-respect by being treated as human beings—in fact one of them summed up the situation by saying: "The old regime used to turn men into devils, but the new regime turns devils into men."

The Peiping authorities are also endeavouring to deal with the problem of the vast number of street traders. Stall keepers are now required to register and pay a business tax and the street stalls are being moved to meet traffic requirements. Peiping has now eleven new markets with over 40,000 stall holders, and the Government has contributed 10 million P.B. dollars towards the cost of these trading centres.

## Local Government in United Provinces.

The inauguration of local government in the United Provinces took place on August 15th, when over a million members of the "Gaon Panchayats" (Village Republics) took the oath of allegiance. The Gaon Panchayats, numbering 35,000, represent 114,000 villages and will be responsible for education, health, sanitation, agricultural development and all aspects of village life. Judicial Panchayats have also been set up to deal with minor civil law suits, revenue and criminal cases.

## Drive for New Japanese Free Port.

A drive to declare Kure as a free port was recently inaugurated with the support of the municipality and members of Parliament. Kure was developed only as a naval base. It lost its prosperity through the defeat of Japan and has since become a centre of unemployment. The drastic step of making it into a free port would save the town's economy. In a free port, no import or export duties are levied, and import duty is payable only when goods pass from the port into the hinterland.

## Development Schemes in the British Solomon Islands.

To assist the development of other crops so that the economy of the British Solomon Islands is less dependent

on copra, a grant of £25,000 has recently been made under the Colonial Development and Welfare Act towards the expansion and re-organisation of the Government experimental farm at Ilu on Guadalcanal Island, which was established after the last war. Although world copra prices have reached unparalleled levels in recent years, the danger to the economy of the Islands of a possible drop in copra prices or of a disastrous harvest has been recognised and the farm at Ilu is experimenting on possible alternative crops. These have included soya beans, groundnuts, maize and native root crops.

#### Malayan Labour Policy.

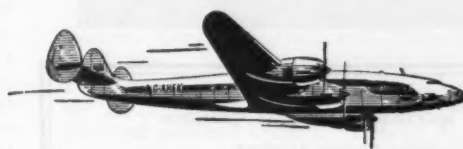
Mr. R. G. D. Houghton, Commisisoner of Labour of the Federation of Malaya, recently stated his government's policy on labour. It includes the fostering of strong trade unions; the provision of effective legislation for the protection of the workers; the progressive improvement of workers' living standard; the introduction of legislation and machinery for conciliation and arbitration; the eventual introduction of social security schemes; the maintenance of as high and stable a level of employment as possible and the encouragement of new industries; the establishment of labour exchanges and the development of vocational training in line with prospective demand. The government policy also contains plans for an extension of workmen's compensation to lower income groups, the formation of works committees and for the protection of women and children in employment. According to figures given by

Mr. Houghton, there are 1,949,000 persons employed within the Federation of Malaya, amongst whom 447,000 are women.

#### New Air Service to the Far East.

The introduction of the first B.O.A.C. landplane service between the U.K. and the Far East took place on August 23rd, when a new Argonaut airliner left London for Hong Kong. A further service from London to Tokyo has also been inaugurated and will operate once a week in each direction. The Hong Kong flight will take only three days, as compared with the five days taken by the present Plymouth flying-boat service, and the Tokyo trip will cut the present journey by two days. The Plymouth flying-boats now operating on the B.O.A.C. route to the Far East will be withdrawn with the introduction of the Argonauts. The flying boat service was extremely costly to maintain, and since much of the Eastern route is already operated by landplanes flying to Australia and intermediate countries, a considerable saving in money will be effected.

According to a new agreement between Canada and the United Kingdom, the latter obtains five routes amongst them one across the Pacific between Fiji and Vancouver, and one to Hong Kong via Northern Canada, Alaska, the Aleutians, Japan and Shanghai. Canada in exchange will fly routes which include one from Vancouver to Hong Kong and one from Vancouver through Fiji to Australia and New Zealand.



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## BOOKS ON THE

**EARTHBOUND CHINA**, by **HSIAO-TUNG FEI** and **CHIH-I CHANG** (Routledge & Kegan Paul, 18s.).

The agricultural reforms in Communist China and Mao Tse-tung's recent announcement of the collectivisation of the country's agriculture make this "study of rural economy" in Yünnan, restricted as it is to three villages, the most important expert publication since Prof. R. H. Tawney's *Land and Labour in China*. Approximately 320 million, out of China's 450 millions, earn their living by exploiting the soil and work in rural, mostly home, industries. Prof. Fei, well known for his earlier study of *Peasant Life in China* (same publishers), and Dr. Chang are America-trained sociologists. They did not reduce their work to the tabulation of statistical data but have investigated "the important processes of change in the Chinese land system," as related to practical policies. They have become defenders of the Chinese peasant.

The three villages in Yünnan, where the basic facts of the agrarian situation were gathered, lie only a few miles apart from each other. Nevertheless the conditions of life in them are different. The variegation depends on internal and external factors independent from the peasants themselves. The fourth village, taken for comparison, lies in the Lower Yangtse Valley. Tables 49 and 50 which show the average means of subsistence and the distribution of population in economic classes are of greater instructive value than the perusal of a score of books about China's political troubles. At the root of the misery lies the fact that there is not enough land for tilling. Nor can the soil, worked by one couple during the busy season, be more than one acre (on the average). "This fundamental fact everywhere holds down the man-land ratio . . . Therefore, it is necessary that the farmers should take up some sort of subsidiary work to occupy their idle time."

But is industrialisation the remedy? Rural industry is based on the necessity to find work on the part of the peasants "and the striving for profit on the part of the rich." As the poor (and the landless) peasant has but labour to sell, the capitalist builds the mill or factory required for the rural industry. But in inner China markets are small, and possibilities of the extension of rural industry restricted. The capitalist's profits are, therefore, invested in land. The impoverished, debt-ridden peasant has to sell the land that does not suffice to feed him, and according to the individual farmer is dispossessed in favour of the big landowner.

Of course, it is not as simple as that. The processes of industrialisation and landownership are more complicated. Let us quote the authors:

"The basketmaker uses his own material, works by himself, and sells by himself. He gets a sum in return which includes the value of the raw material, wage, transportation fee, and selling profit. In Yuts'un, in the former days, the work of the weavers was similar to that of the Yuts'un basketmakers. They grew the cotton, made the dye, spun the cotton thread, wove it into clothes, and sold it to the buyers. But as a result of the development of commerce, they now receive cotton thread from, and return the woven piece goods to, the shops. The money received

# FAR EAST

amounts to wages only. They have lost their position as producers of raw material, spinners, and sellers. Thus the profits derived from this product are shared with a number of other persons. If the techniques of production were to be improved, the total profits might be increased; and if these profits were distributed equally among the participants in the process, the weavers might gain an even larger return than by carrying on the entire process by themselves alone with primitive techniques. But this is not true. The lion's share of profit goes to those who supply the capital. The poor weavers have no power in bargaining. They have to accept any terms, since they must take up some subsidiary work, as dictated by their agricultural situation. The amount allotted to the weaver is, at the present time, insufficient to maintain bare existence. Even so, the weavers have no choice but to continue to work; otherwise they will lose more through total unemployment." (p. 304).

How, then, can the problem be solved? Fei and Chang suggest the development of co-operative rural industry; improvement of agricultural productivity; extension of land under cultivation with transfer of peasants from overpopulated areas to "empty spaces" (an only temporarily effective measure) and into other occupations. In other words industrial employment in technologically modernised industries. How long such an industrial revolution would take under the obtaining conditions is anybody's guess. The only certainty Chinese statisticians have is that even a diminution of the rural population by 30 per cent. would not add more than half an acre to the individual (average) farm holding.

**THE STILWELL PAPERS**, by GENERAL JOSEPH W. STILWELL; arranged and edited by THEODORE H. WHITE (Macdonald, 18s.).

*The Stilwell Papers*, compiled from very laconic diary jottings, letters to Mrs. Stilwell, and some not much more elaborate notes on military and political affairs are, though apparently intended as such, not a monument to the General's memory. Nevertheless they will be one of the most interesting, if not important, sources for historians concerned with the political developments now in progress in China, because Stilwell was able to foresee them at a time when the mere idea of a Communist régime in China was dismissed as balderdash not only by "old China hands" but also by statesmen and politicians who should have known better, and if they did not know, should have been informed by their diplomatic and political agents in China. Only as recently as August 5th, 1949, it was admitted in the U.S.A. State Department White Paper on China that Stilwell had "predicted in 1944 that the Chinese Nationalists would refuse after the war to reform their régime but would try to go on milking the United States for money and munitions." Stilwell's own indictment of Chiang Kai-shek reads as follows: "He, Chiang, has no intention of instituting any real democratic régime or of forming a united front with the Communists. He himself is the main obstacle to the unification of China and her co-operation in a real effort against Japan."

General Stilwell went to China in 1921, in order to learn the language. During this first stay which lasted

for 10 years, he was working as an engineer on the building of a road in Shansi province and had opportunities to mix freely with Chinese peasants and labourers. The impressions of the Chinese character gathered then and there made him later believe that the Chinese soldier, given proper training and knowing what he was fighting for, was as good a soldier as any in the world. In 1927 Stilwell was sent to Tientsin as an observer in the war of the Kuomintang armies against the war-lords of the North. Marching with the armies of the South, he was able also to watch the change in Chiang Kai-shek's internal policies and his break with the Communists. Finally, a few years later, Stilwell went as U.S. Military Attaché to Peking where he became acquainted with the highest military and political leaders of Kuomintang China. Thus he was not new to the country when President Roosevelt sent him to China in 1942. He knew the common people as well as their rulers, and his deep insight into Chinese affairs made his judgments politically sound to the extent of correct prognostication. His setbacks were lack of diplomacy, impatience to get things going, and more irony than love for a clique of oligarchs who regarded their country and the Allies, who were willing to help her, as milch cows for personal enrichment and a field for the exercise of their lust for power. When Chiang Kai-shek succeeded in getting Stilwell recalled to the States in October, 1944, the stage was set for the complete reconquest of Burma, which Stilwell had begun, and the final "settlement" between Chiang and Mao Tse-tung in China proper.

Called "Vinegar Joe" by his subordinates and soldiers, General Stilwell had every reason to become embittered. There is no denying that tactically and, to a certain degree, strategically Stilwell achieved the tasks set for him, and that in the face of military opposition and political intrigue. Instead of getting more than formal thanks, he was sent into the military and political wilderness. General Marshall tried to fill the gap and stop the breach between Kuomintang and Communists. A better diplomatist than Stilwell, he achieved nothing because Chiang had made up his mind to cash in on the Allied victory over Japan, but not to share his temporarily greater power—power over the whole of China—with his Communist adversaries. A true totalitarian, Chiang having mounted his tiger, could not dismount. His fate will be that of all true totalitarians, and Stilwell, the Cassandra of the India-Burma theatre of war, will be vindicated. A biography, still to be written, will do greater justice to Stilwell than his own diary, which was not meant to be and should never have been published.

**MONGOLIAN JOURNEY**, by HENNING HASLUND (Routledge & Kegan Paul, 18s.).

*Mongolian Journey*, the late Henning Haslund's last book, is a translation from the Danish original published in 1946 under the title *Asiatiske Strejftog*, i.e. "Asiatic Expedition," a title that would have been more appropriate, not only because of the similarity of the one chosen for the English edition to Mr. Owen Lattimore's now famous *Mongol Journeys*, but also because seven, out of the book's twenty-two chapters have nothing to do with

Mongolia. The translator, F. H. Lyon, should also have been more careful with the transcription of Mongolian words and names. The "Blue City" is called Kûke Khoto, and not Khukhu Khoto (p. 112); a Kirgis is, according to the rules, a Kirghiz; and buchitos (p. 103) —*bushidos*?—doesn't make any sense at all. Apart from such minor mistakes, the translation makes good reading; some of the poems are so well rendered in English that one has the feeling of reading folk songs in their original language.

Haslund went to Central Asia in 1923 as a member of Dr. Kreh's settlement in Sable Valley, an agricultural station in an out-of-the-way corner of Northern Mongolia, near the Siberian frontier. Haslund described his extraordinary experiences there in his first book *Yabonah* (Departure), published in English under the title *Tents in Mongolia*, which was quite different from the usual travelogues: in a way it was unique and it made Henning Haslund world famous.

When the settlement had to be wound up for political reasons in 1926, Haslund became a traveller in Inner Mongolia and Chinese Turkestan. Sven Hedin, who at that time explored the possibilities of a motor road to Sinkiang for the Chinese National Government, took Haslund into his service and set him tasks which needed a man of unusual courage and character to achieve. In *Tsayagan* (The Good Journey), his book about this expedition, Haslund related how he rediscovered and befriended the Torgut Mongols of Sinkiang. This masterpiece was published in English under the title *Men and Gods in Mongolia*.

In contrast to Haslund's earlier books, each of which is a report of a single expedition, the gleanings called *Mongolian Journey* are a collection of personal adventures and ethnological studies from the beginning of his travels up to his last sojourn in Mongolia, in 1936. It is regrettable that the author found it unnecessary to date the chapters of his last book. Nevertheless, we have to be grateful for Haslund's description of the hitherto only scarcely reported experiences of the Mongols under Japanese rule in Manchukuo and the profound changes in the life of the nomads of China's border regions. His story of the cattle plague and the great famine in the Inner Mongolian districts inhabited by the Tumet and Sunit tribes, is a first class narrative full of human touch. The chapter "The Holy Fire Maiden" breaks nearly new ground and takes us back to centuries-old animistic beliefs and superstitions that survived the Buddhistic veneer of this meat-eating though otherwise pious people.

In this connection Haslund's mention of young Mongols studying in Buddhist monasteries of Japan is as interesting as his meetings with priests in Mongolia "busily engaged in reshaping the principles of Lamaism in accordance with the ideas of the new doctrine. It is to be a religion which reveres the name of Buddha, but which does not condemn the shedding of blood, and in which the most direct road to eternal blessedness is a hero's death."

Though recent events in China are bound to have repercussions in Inner Mongolia too, where the nomadic form of life will undergo at least political changes, Haslund's book will remain an important historical and ethnological source.

SUN YATSEN—DER VATER DES NEUEN CHINA, by HEINRICH HERRFAHRDT (Drie-Türme-Verlag, Hamburg, DM 7.50.).

Nearly a quarter of a century after Sun Yet-sen's death a new biography of this "Father of New China" would be very welcome, particularly if the biographer would take into consideration not only Sun's own writings and the existing literature about him as available to Western students, but also those Chinese, Japanese and Russian, by now historical, sources which are not within easy reach of the average European reader. This was not done by Mr. Herrfahrdt who "had hoped to write this book in China" but was prevented from doing so by war and political developments, much to his own and the reader's regret.

It is much easier to mention what the German author "omitted" than to cite what he finds worth quoting. K'ang Yu-wei for instance, who at the turn of the century tried to induce China's rulers to modernise the country is regarded as a bourgeois innovator; K'ang's book on World Communism is not even mentioned by Herr Herrfahrdt, nor are (except for two and a half pages of vague generalities) Sun's pan-Asiatic ideas and his relations to Mitsuru Toyama of Black Dragon Society fame. The latter are emphasised by Japanese authors to such a degree that it remains puzzling why they were hardly ever used in Sun biographies or, for that matter, in intelligence reports. Herr Herrfahrdt, who speaks of Sun as "an example of the meeting between East and West" stresses his deeply rooted dependency on Anglo-Saxon ideas of democracy but forgets Sun's ingrained enmity towards Britain and the U.S.A. "In Asia," Sun said in a conversation with Toyama already in 1898, "one has first of all to destroy the Anglo-Saxon positions and to restore to India her independence. As long as this is not done, Asia's soil will continue to tremble. It is, therefore, necessary to strengthen Japan so that she can oppose the Anglo-Saxons. I hope Japan will grow so powerful that she can break the chains of the Anglo-Saxons and bring about the liberation of Asia. The peoples of Asia must form an alliance in order to achieve the aim of a Greater Asia and to create a new and common Eastern Asiatic culture." (Quoted by Seizo Kimaze in his book *Mitsuru Toyama fights for Greater Asia*, a German translation of which was published in 1941 and should, therefore, have been accessible to Mr. Herrfahrdt.)

Nor does Mr. Herrfahrdt seem to be aware of the fact that Sun was against Japan's participation in World I on the side of the Allies, whereby "she missed an opportunity which might have enabled her to create an Asia for Asiatics only," and of Sun's insistence (in a letter to Inukai, then leader of the Japanese People's Party) "that Japan must support the Teutonic countries."

Such quotations showing the lack of comprehensive representation of Sun's ideas to the West could be continued well-nigh indefinitely. The few cited above should suffice, however, to show how necessary a new enlarged biography of Sun Yat-sen is and how useful a revision of current ideas about China's "first revolutionary" could be. Mr. Herrfahrdt's book is far from achieving this aim: by repeating assiduous misconceptions, it adds only to the existing confusion. JOSEPH KALMER.

**WHITHER PAKISTAN?** by ZIAUDDIN AHMAN SULERI (*Eastern Publishers, London, 5s.*)

Mr. Suleri is a Muslim *par excellence*. His Muslim conviction that only the Islamic pattern of life will ensure the full development of man, leaves him without special love for either the West or the U.S.S.R. and as a son of Pakistan he sees unheard of possibilities for his country and for Islam in the future. In this little book he discards the two traditional schools of thought—the revivalist and the modernist—into which Indian Muslims used to be divided and propagates a third approach advocating an end to the present era of conformist thinking. He says: there can be no marriage between the proper Muslim outlook and the Western view of life, nor between it and Communism. Muslims are democratic in spirit without adopting the particular democratic pattern of the West. Muslims, Mr. Suleri urges, should begin by clearing their minds of all alien influences and concentrate on understanding Koranic principles. In social values there is nothing to learn from the West or the East. Their task lies in employing modern, scientific, political and economic institutions in the service of their social concepts. A stable political system is essential to the well-being of Pakistan's national life and Mr. Suleri recommends greater cultural contacts through learning Arabic and travelling and he feels that while association with the British Commonwealth of Nations will give Pakistan advantages, a further tightening of relationship would not suit it. No amount of immediate advantages should bind Pakistan leaders to the necessity for freedom of future action. The Muslim countries, he concludes, can play an important role in the Assembly of the United Nations. But how long will the United Nations be allowed to play a part in the rivalry and struggle between West and East? Pakistan, dangerously touchable from a geographical point of view—in spite of her population of eighty millions—can hardly allow herself such an aloof policy as the one recommended by Mr. Suleri.

E. V. ERDELY.

**SOVIET RUSSIA AND THE FAR EAST**, by DAVID J. DALLIN (*Hollis & Carter, 30s.*)

This latest and well-documented work by David Dallin not only supplies the background so essential to a proper understanding of the present situation and its implications in the Far East, but provides also an enlightening commentary on what has happened since Soviet Russia first entered the Far Eastern arena some thirty years ago.

With Japan's incursion into Manchuria in September 1931 as the main starting point of his narrative and with such details of the previous ten or twelve years as required, the author traces out the way in which Moscow, by working on the growing fears of the Western Powers with regard to both Japanese and German aggression, contrived by means of skilful tactics and propaganda to lull suspicious about her own ultimate ends.

The author's observations are always shrewd and often penetrating. Thus, in dealing with Soviet intrigues in Mongolia and Sinkiang in pre-War days, he shows how the Comintern, despite its virulent condemnation of Western imperialism, served as an instrument of colonial

rule by Soviet Russia in Asia. Later, referring to the way in which Moscow contrived to avoid weakening herself by armed conflict with Japan in the 1930's, he asserts that the Chinese Communists, anxious as they were for Russian help in their struggle against Japan, were brought to believe that this struggle was "necessary to the Soviet Union precisely in order to prevent such a military conflict . . . 'The land of Socialism' had to be saved and defended at all costs, and it had the right to remain aloof from military entanglements."

A final comment by the author merits mention on account of its bearing on the forthcoming establishment of a "coalition" government in China. Immediately after the war, he remarks, coalition governments had been initiated in Yugo-Slavia, Poland and Czechoslovakia in accordance with the Soviet programme. The Soviet favoured a similar government in China, which would include various "patriotic" and "democratic" elements. These elements would be removed in due course until finally the Communists would be left in complete control. This procedure is now, of course, all too familiar and has been aptly described as the pattern of Soviet domination; but, while Chiang Kai-shek and his reactionary friends fully deserve much of the criticism levelled against them of late, it may well be that, in taking the firm stand they did against entering any such "coalition" government, they did at least postpone the day when China seems doomed to share the fate of the satellite states of Europe.

M. D. KENNEDY.

**VEDANTA FOR THE WESTERN WORLD**, Edited by CHRISTOPHER ISHERWOOD (*Allen & Unwin, 16s.*)

This book is a collection of articles contributed by prominent leaders on Eastern religious thought mostly belonging to, or conforming with, the order of Sri Ramakrishna Paramhansa. The introduction puts the lay reader in a receptive frame of mind for the exalted but amazingly simple truths expounded by the contributors. The articles are so arranged that the whole book reads like a novel developing from chapter to chapter.

Ever since the invention of the steam engine the West has conceived the facts of science as incompatible with religion in its widest sense. The control of nature has either become a preoccupation, or it has seemed impossible to find a body of belief which is both rational and satisfying to the spirit within. Religion in its orthodox sense, as preached and practised, seems inconsistent with the daily facts of human existence. Vedanta provides this synthesis of earthly existence with the perpetual search for God.

The basic tenets of Vedanta are simple. It teaches that man's real nature is divine. He is the *atman*\*, the spirit. But it also recognises that he has a mind, senses, and body. When he forgets that he is the *atman* and identifies himself with the body, the sense of ego originates and he forgets his transcendental nature. He starts living on the plane of the senses, and subjects himself to the law of Karma and rebirth. The escape from Karma lies in ceasing to live by self and realising that he is the *atman*. The *atman* is not subject to re-incarnation. It stands

\*Sanskrit for soul.

beyond Karma. It is only the individual ego that passes from life to life.

The aim of human life is to realise this divine nature. Though born into the framework of time and illusion, man has an innate capacity for eternity and reality. To realise the *atman*, he must achieve complete attachment through a life of renunciation and abandonment of the cravings of sense and body. He must consciously direct all his thoughts and actions to God, and try to feel His presence at all times. He must surrender the ego completely to God. This means conscious surrender of the illusion of an existence separate from God, or of any sense of personal achievement.

Vedanta concedes that all religions are basically the same and all sects are only different ways of attaining God. It offers a philosophical basis to all religions as it is fundamentally monistic.

The dominant concepts of contemporary Western religion are "fellowship" and "social service." Even those who do not believe in religion or in God, believe that we must serve mankind. But this has been an age of growing discouragement to all humanists. The belief that mankind can attain permanent happiness by bettering its material environment has been disproved. What is the way out? To recognise the spiritual presence, and to

remember that service to mankind is a form of worship of God. We must serve our fellow men in the spirit of love towards God and know that the physical self is not the real self and earthly pursuits are not the be-all of existence. There is a purpose in life which, if attained, overshadows acquisition.

In Vedanta lies the hope of an integrated and rational philosophy which can provide a basis for a progressively peaceful human existence. It postulates that religion is something in which every one can and should experiment, and find out the truth for himself. He must see God for himself in this life, not depend upon the experience of others. Vedanta gives a system when the West gives only fragments of a true gnosis. Again, Western belief reconciles the concept of the All-Good with evil by formulating that evil is in reality good from the viewpoint of eternity. Vedanta solves the problem differently. It recognises good and evil, pleasure and pain, as positive facts of experience. But viewed from the point of the Absolute, neither exists; both are the play of Maya, which again is neither real nor unreal. Man's true being is ever free and remains untouched by good and evil. These exist only so long as man identifies himself with his ego. When this is annihilated, man is freed from the false knowledge of duality or the consciousness of good and evil.

BINDU K. KUMANA.

## THE STUDY OF ISLAM

by Imam M. A. Bajwa

MOHAMMEDANISM, by H. A. R. GIBB (*Geoffrey Cumberlege*, Oxford University Press, 5s.).

IN England, the study of Islam started at a much later date than in most other countries of Europe. The first English translation of the Holy Quran was published only three centuries ago in 1649 and even then it was not a direct translation from the Arabic. The British, however, with their expansion to the East, gradually took up the study of Arabic and Islam, on account of its being the foremost religion of the East. There were two categories of these scholars—firstly the Christian missionaries, or the laymen under the influence of Christian missions, who seldom looked at Islam except through jaundiced eyes and were no better than Alexander Ross, the first English translator of the Quran, who described it to be a hodge podge of contradictions, blasphemies, ridiculous fables and lies; secondly, those who had a sympathetic approach to Islam and by studying Arabic tried to understand the Quran themselves. The writer of the present volume, who is Laudian Professor of Arabic in the University of Oxford, is like his contemporary, Professor Arberry of Cambridge University, considered to belong to the latter class of orientalists and their balanced writings command wide respect.

Professor Gibb has generally maintained an unbiased attitude in this monograph, but has occasionally expressed an opinion or taken a certain line in tracing Islam's historical development which is hardly in harmony with the rest of the book.

The life of the Holy Prophet is rich in recorded detail. No religious founder ever left behind him as much material as he did to enable coming generations to reconstruct his life story. There are two main sources of biography, the Quran and Hadith, and Professor Gibb has duly devoted a third of his book to them. According to Muslim belief, the Holy Quran was, to a letter, revealed by God to the Holy Prophet. The learned Professor puts forward the following explanation of "revelation":

"Whatever the psychological explanation may be, it is difficult to resist the conclusion that the term 'revelation' was confined to those utterances which were not consciously produced and controlled by the Prophet and seemed to him to have been put into his mouth from without" (p. 44).

With the advancement of knowledge about Islam in the West, the blasphemous literature about the Holy Prophet is decreasing and the appreciatory tone is witnessed more often. None who know the Arabic language and who are not blinded by prejudice can remain unaware of the matchless beauties of the Quran and dare attribute it to Mohammed's "epileptic fits." So modern European orientalists are in a confused mess over it. They can neither declare Mohammad to be a fabricator nor call him an epileptic. The only solution to this enigma is to accept Muhammad as really receiving divine revelation. Professor Gibb, in his search for the sources of the material of the Quran, candidly admits "we are still confronted with many unsolved problems" but surprisingly avers in the next breath, "more recent research

has conclusively proved that the main external influences including the Old Testament material can be traced back to Syriac Christianity." Does he mean to suggest that the knowledge which the Prophet derived from worldly sources was attributed by him to God and put forth as revelations? How can he bring the charge of fabrication against the Prophet when he himself, as quoted above admits that he had no control over his revelations?

In discussing the compilation and arrangement of the Quran's chapters Professor Gibb repeats what most of the orientalists have been saying since they first saw it. He does not take into account the light thrown on this subject by a number of Muslim writers especially Mirza Bashir-ud-Din Mahmud Ahmad, Head of the Ahmadiyya Community who has falsified the European theory that the Quran was compiled and the chapters arranged some years after the death of the Holy Prophet.

Regarding the traditions of the Holy Prophet the author tries to emphasise their unreliability and writes: "Islam, it used to be said, grew up in the full light of history. Within a single lifetime that light has grown steadily dimmer" (p. 23). This is a perfectly unwarranted statement and events show the reverse of it. Here I may briefly refer to one instance of the authenticity of the traditions.

Zurqani, in *Mawahib-ul-Luddunniyya* gives full particulars, including the actual wording of a letter written by the Holy Prophet to Maqauqas, King of Egypt. The same account is given by Ibn-i-Taimia of the despatch of the letter. In our generation the original letter has been discovered at a convent in upper Egypt. It has been reproduced in *al-Hilal* and the *Review of Religions*, Vol. 5 No. 8, and high authorities on its examination have admitted it to be the original document. It has afforded us an opportunity to test the authenticity of the traditions by comparing its contents with the wordings reported in the traditions. Comparison shows that, apart from one word, the text is identical.

Professor Gibb's book is very thought-provoking and I conclude by referring to his note of warning: "Yet the dangers to which Islam, as a religion, is exposed to-day are perhaps greater than any that it has faced in the past." The dangers, the learned Professor suggests, consist in the external pressure of Secularism and the relaxation of the religious conscience and the weakening of the catholic tradition of Islam. It is the voice of a friend from outside who sees the calamity approaching and shouts to us to be on our guard. Many Muslims also feel the same and if they want to preserve Islam should take concerted measures to meet the impending danger.

## ON INDIAN PHILOSOPHY

by S. Bhattacharya

A HISTORY OF INDIAN PHILOSOPHY, by SURENDRANATH DASGUPTA (Cambridge University Press, Vol. IV., 50s.).

THE present volume incorporates "Indian Pluralism" and, as the author says in the preface, "it deals with the philosophy of the Bhagavata-purana, the philosophy of Madhva and his followers, the philosophy of Vallabha and the philosophy of the Gaudiya school of Vaisnavism." The Bhagavata and Ramanuja are the modern protagonists of pre-Sankara theistic streams known as the Bhagavata and the Pancaratra schools respectively. Thoughts of Madhva, Vallabha and Caitanya are largely inspired by the Bhagavata. Yet conditioned monism (*visistadvaita*) of Ramanuja, pure monism (*suddhadvaita*) of Vallabha and unthinkable duality-nonduality (*acintya-bhedavheda*) of Caitanya indicate the momentum of that great thinker Sankara on the post-Sankara world even outside his own fold. Sankara benefited them all also indirectly, by striking at the root of Buddhist agnosticism. The only system which could save itself from Sankara's sweeping influence was that of Madhva. Ramanuja and Nimbarka, another sect based on the Bhagavata, being treated in previous volumes, Madhva, Vallabha and Caitanya are considered in the present work.

It is a pity that Professor Dasgupta did not devote "much space to the philosophy of the Bhagavata-purana." The reason adduced at the preface that "much of its philosophical views has already been anticipated" in his previous volumes is not very convincing. The Bhagavata with an individuality of its own deserved full consideration specially in view of its dominating influence upon almost all devotional sects that came under its purview. Even

the scrappy treatment is mostly a special pleading in the light of Jivagosvamin, one of the exponents of Gaudiya school.

Professor Dasgupta displays remarkable scholarship in the treatment of Madhva and his followers. Madhva flourished when Sankara and his illustrious exponents like Vacaspati, Prakasatman, Suresvara and others had already written their works. The creative stage of Sankara's philosophy developed analytical solidarity in a "long series of attacks and counter-attacks between the members of two important schools of thought" (p. 94). Madhva was an uncompromising pluralist. In Madhva, and later in his followers, the qualities of a theologian were combined with the intolerance of an unsparing disputant. And he was gifted with a rare prolificacy to put his qualities into practice. He commented on the Rg. Veda and most of the Upanisads and also gave an allegorical interpretation of the Mahabharata. In his Karma-nirmaya he held out the final import of the Brahmanas to consist in Visnu and wrote a number of ritualistic manuals for the benefit of his followers. As a Vaisnava he pinned his faith to the Samkhya doctrine of creation, with its corollaries, the theory of transformation (*parinama-vada*) and the theory of existence of the effect prior to the operation of conditions (*sat-karya-vada*). As a dialectician he chose to side with the Vaisesikas from whom he has taken categories (with amendments), invariable concomitance (*vyapti*), ratiocination (*tarka*) and epistemological process of inference, to name only a few. He has also drawn upon Mimamsa in his delineation of the source of valid knowledge (*pramana*) and also in connection with verbal testimony (*abada*).

Professor Dasgupta has admirably handled these

topics and the value of his treatment has been considerably enhanced by the comparative method which he has brought to bear upon the subject. On the one hand he draws the borderline between Sankara and Madhva, between Ramanuja and Madhva on the other. In dealing with the source of valid knowledge (*pramana*) he has placed at our disposal the views of the Buddhists and the Jains. He has traced with singular acuteness how the subjective view of Prabhakara and the Jainas has coalesced with the objective view of Nyaya in Vyasa-tirtha's exposition of the source of valid knowledge. He has focussed the views of Mimamsakas and the logicians to the question of self-validity of knowledge (*svatah-pramanya*). It is also interesting to notice how Vyasa-tirtha contributed to the view of Udayana on ratiocination (*tarka*) in preference to the views of other logicians.

Professor Dasgupta is at his best in the treatment of Madhva dialectics which he rightly holds as "almost unrivalled in the whole field of Indian thought." Vyasa-tirtha wrote *Nyayamrta* which was refuted by Madhusudana in his *Advaita-siddhi*. Ramacarya in his *Nyayamrta-tarangini* supported Vyasa-tirtha against Madhusudana. Then came Gauda-brahmananda and he unsparingly criticised Ramacarya in his *Gaudabrahmanandi*, a commentary on *Advaita-siddhi* by Madhusudana. Professor Dasgupta has summed up the views of respective parties without, however, mentioning *Gaudabrahmananda*, and he is inclined to give the finishing touch with the view of Madhusudana. The whole discussion has many-sided interest. The subject-matter represents the first formidable challenge to the views of Sankara, on behalf of a stubborn pluralist. Further, thanks to the meticulous care of Professor Dasgupta, the whole matter has been comprehensively presented, for the first time, I believe, to the English reading public.

Dr. Ganganatha Jha had attempted to break through the almost invulnerable structure of dialectical language which "New Logic" has brought to its train, under the auspices of Gangesa Upadhaya, by translating *Khandana-khanda-khadya* of Sri-harsa into English. Professor Dasgupta has improved upon that though he could not altogether avoid being cryptic. On the whole he has been able to present the subject with an appreciable amount of clarity and has put up the viewpoint of Madhva against the central doctrines of Sankara, including the doctrine of superimposition (*adhyasa*), the doctrine of inscrutability (*anirvacaniya*), the absolute monism, the doctrine of nescience (*avidya*) and its definitions and evidences.

As regards Vallabha he has indicated the "important contributions of the members of his school." He has clearly brought out Vallabha's doctrine of independence

(*syabhaya*) of the absolute, by virtue of which Vallabha wanted to explain away the inconsistency between his theological dualism and metaphysical monism. The Vallabha school has accentuated the emotional aspect of devotion, and considering irresistibility as a characteristic of emotion, it has subdivided devotion into *maryada* and *pusti*, the former requiring spiritual discipline and the latter being spontaneous. Further, this school has recognised devotion, for the first time, as a sentiment (*rasa*) in the sense the poets have used the term. Professor Dasgupta has fairly brought these aspects out. But unfortunately he neglected the philosophy of Visnusvamin though we appreciate the difficulties he would have had to encounter in doing justice to him, for he has left no extant book expounding his views.

The treatment of Professor Dasgupta is more analytic than synthetic, though in the present volume his analytical calibre has matched at times his comparative approach. Sometimes he has not furnished us with relevant references and he seems to have followed his own isolated course of treatment though books covering the same field have appeared before his publication. There are a few instances which bear testimony to his tendency of over-simplification. He interprets *jnata* as a mental state of cognition (p. 169) whereas it is an entity extraneous to knowledge and is supposed to inhere in an object of cognition and generated by the cognition of that particular object (vide *Bhatta-cintamani*, p. 13, Chow. Sans. Series, Benares, 1934). Similarly *phala-vyapyatva* is pervasion (i.e., revelation) by consciousness, which is occasioned by the identification of the two types of consciousness, viz., consciousness conditioned by the mental mode and consciousness conditioned by the external object, the identification being based upon the concurrence of the mental mode and the external object, during the epistemological process of cognition; and not simply "the product of the activity of a mental state" (p. 310). Nor has "God—three powers Brahman, Paramatman and Bhagavan" (421), but they are three representations of God. He has conformed to his familiar method of presentation, which is substantially oriental. His exposition is selective, based as it is on some specific books in respective subjects. He interprets the Bhagavata in the light of *Sat-Sandarbha of Jiva*, bases the doctrines of Madhva on *Madhva-Bhasya* and *Nyayamrta*, expounds Vallabha according to *Tattva-dipa* and *Bhakti-martanda*, assesses Jiva by his *Sat-Sandarbha* and, finally sizes up Baladeva by his *Govinda-Bhasya* and *Siddhanta-ratna*, yet on the whole he has shown the scholarly way for posterity to work upon these subjects and has thus done pioneering work of sustaining interest. We hope to see his fifth volume published during his lifetime.

## "LAND OF DELIGHTS"

by Winifred Holmes

ARTISTICALLY Ceylon has many delights to offer the world, but the world must go to Ceylon to see them for apart from her literature, they consist chiefly of buildings, sculpture and mural painting. However a cultural heritage of great antiquity has its

responsibilities. There are monuments to be preserved and sites to be excavated. There is much sifting of evidence and careful tabulation to be done. All this needs efficient organisation and a wide knowledge of world history and art.

The Dominion is tackling this task with scientific thoroughness and the stimulus of a national consciousness which, while unaggressive and without rancour towards past domination, is yet a vital reality. Ceylon is remembering afresh and with pride that with the spread of Buddhism, artists from Lanka were invited to Burma, Thailand and Cambodia to decorate temples and to write the sacred books, her calligraphy being considered second only to that of the Chinese in fineness and accomplishment.

She likes to remember, too, that the arts were held in high esteem in the island's social structure; the artist, or craftsman, as he looked on himself then, was never degraded, but was given land of his own and held a position of honour in the State. "The kings were one with the people and their religion," as the *Mahavamsa* has it, and that being so, the kings themselves considered it part of their kingly privilege to practise the arts of painting, sculpture, dancing or writing in the name of religion. For instance, King Jetthatissa in the 4th century A.D. "carried out several arduous undertakings in painting and carving, and himself taught the arts to many of his subjects." The hereditary craftsmen enjoyed regular patronage and economic security and his craft was considered a calling and not a trade.

Sculpture in the local granite, wall painting and architecture were the major arts of the island, but craftsmen were also renowned far and wide for their skill in working in wood, stone, ivory, copper, gold and silver, while there was a fine art of pottery which deserves to be better known outside Ceylon. The literature of Ceylon is extremely rich and through the Pali Chronicles of the *Mahavamsa* and the *Dipavamsa* much of the history of the Sinhalese people is an open book. Masques, puppet shows, farces, and above all, an indigenous school of dancing, add to the treasure house of Ceylonese cultural tradition, but there is a curious lack of any trace of drama.

The development of the Sinhalese language can be traced through cave and rock inscriptions and literary works for 2,000 years. In the 6th century B.C. Aryan settlers from either N.W. or N.E. India (or both) reached Lanka under the leadership of Vijaya, the "Conqueror," bringing with them the Aryan language in Middle Indian Prakritic dialects. From the 4th to the 8th centuries A.D. this language underwent a profound change towards what is now known as Sinhalese: a change as great, it has been pointed out, as the change from Middle English to the English used by Tudor writers. But it remained a fundamentally Aryan language, with its roots in Sanskrit, in spite of being surrounded by a "wall" of Dravidian languages and in spite of much intermarriage with Pandyan women, and of sporadic over-lordship by Tamil and Telegu dynasties.

The Buddhist sculptural forms, when they reached Ceylon, were translated by Sinhalese craftsmen into something indigenous—crude perhaps, and without the perfection and classical harmony of the greatest schools of metropolitan India, but with a robust vigour and forthright dignity which are the chief characteristics of the sculptural art of Ceylon. The exquisite 5th century A.D. wall paintings at Sigiriya are exceptions to this rule. They

have a flowing line, a slenderness and a sophisticated elegance which are akin to the frescoes of Ajanta and the later bronzes of South India, but which have the imprint of an individual artist of genius on them.

During its first year of work, the new Dominion's Department of Archaeology's most important excavations have taken place at the Dakkhina Vihara Dagaba, which was previously thought to have been the tomb of the great Tamil king, Etala, whose fall was brought about by the Sinhalese hero, Dutugamanu. The recent finds now indicate that the Dagaba was built over the cremation ground of Dutugamanu himself and not of the Tamil king. The Dagaba is one of the colossal stupas of the first metropolis and an epigraph one continuous record inscribed on several pavement slabs "proves the structure to be the Tissa-maha-cetiya of the Dakkhina Vihara founded in the reign of Pitamaharaja, King Valagammaba in the first century before Christ." This inscription proves the accuracy of the *Mahavamsa*, the great chronicle of the Sinhalese people which was handed down by word of mouth until it was committed to writing in the 5th century A.D.

Work is in progress at the fortress at Sigiriya. The Western gateway is being restored and the pathway to the famous Gallery and the Mirror Wall with its inscriptions is receiving attention. The moat, which had been narrowed down by rubble during the course of years, is being cleared and the wooden drawbridge repaired. The inner citadel was originally protected by "islets" and wings of the moat; these too are being rebuilt, and the work is almost complete. There is work to be done among the ruins of the Palace on the summit of the rock—especially the reconstruction and conservation of the parapet wall which protects the whole from sliding away. Plans for work to be done on the oldest palace of all are scheduled to start in two years' time.

Another rock fortress, that of Yapahava, which dates from the 13th century, is now being opened up. Fifteen acres of jungle have been cleared so that visitors can see the rock and approach it "bare-footed." The Eastern and Western gateways have been excavated and there is much further work to be done before more can be said about the monument.

An important site connected with King Parakrama is the ruined citadel and 12th century palace of Pānduvas-nuvara at Agala-Kale. The palace has been identified as having been used by Parakrama when he ruled over Maya Rata and before he succeeded his cousin to the kingship of Lanka. The citadel was defended by ramparts and a moat, laid out accurately at the cardinal points. The Eastern gateway has now been partially restored and preserved, together with its flanking guard-houses. The palace is a smaller edition of King Parakrama's palace at Polonnaruwa. The harmonious and appealing Rotunda at Mādingiriya, which ante-dates Polonnaruwa, is receiving attention. It would be tragic of such an attractive building were to be lost. The design is delightful, a gateway leads to a flight of steps rising to a three-tiered plinth and surrounded by a circle of pillars, Grecian in its simple and graceful proportions.

Plans have been made to reconstruct Mihintale, the "cradle of Buddhism" in Ceylon, in the form of a park as in ancient days. Work is at present being carried out

in the Convocation Hall and among the other monastic buildings. At Polonnaruwa, the extensive monastic establishment dominated by the Lanka-tilaka is being exposed and restored wherever practicable. The conservation of remains suddenly exposed to light is one of the problems being tackled; also how to preserve and protect them from heavy rain. For instance, all granite work is being treated with a special chemical process to enable it to stand up to weathering. In the Northern Province a survey is being made of the ancient monuments at Jaffna, Vallipuram and Kantarodai and it is proposed to start work on them soon. In the past this has been a neglected part of the island as far as archaeology is concerned.

16th and 17th century monuments of European

occupation are also in the charge of the Department of Archaeology and already ruins of Portuguese and Dutch churches and ramparts have received attention. There is no desire to wipe out the memory of foreign domination, but rather to preserve all Ceylon's monuments of beauty and age or historic interest.

Perhaps the most interesting excavations from the standpoint of world history are those in progress at Mannar, the great port of Ceylon's trade with Rome. According to the *Periplus* the exports shipped from Mannar were "diaphanous fabrics, embroideries and pearls." It is very possible that these excavations may throw new light on one of the world's most fascinating stories of international trade.

## THE CHAMPIONS OF CHI

A story translated from the ancient  
into present day Chinese by KUO MO-JO

Into English by G. I. BEGLEY

*Kuo Mo-jo, born in 1891 in the city of Kiating in Szechwan Province, took part in the Northern Expedition of the Kuomintang armies in 1926 but was so disgusted by Chiang's counter-revolution that he went into exile in Japan, to return to China only ten years later. Though he started as an admirer of "l'art pour l'art" and was deeply influenced by Shelley and Goethe, whose "Werther" and "Faust" he translated into Chinese, he found during the Sino-Japanese war that a writer can work with and through the people only. He is now one of the vice-presidents of the People's Political Conference and chairman of All China Writers' Association, founded in July, 1949.*

**I**N ancient times at Chimei in the land of Ch'i there were two champions. One lived in the Eastern part of the city and was known as the East Side Champion, the other came from West of the city and was known as the West Side Champion. Both were tremendous fighting men but they had no fear of living in the same place and in fact had never set eyes on each other. Once each had tyrannised an area, their followers deliberately kept them apart on the grounds that if there should be an encounter the power of one party must inevitably diminish.

Before long the land fell on very evil days. The Prince of Yen, to avenge a grievance, destroyed the Kingdom of Ch'i. Only Chimei and Chu remained standing behind their moats.

The two champions took an extremely unexpected course. In their everyday combats they displayed incomparable valour, but faced with peril to the nation they refused to patronise the fighting and went into retreat. However, while others took refuge in the city they took refuge on the coast as they feared a clash between them should they go to the city.

No doubt by the hand of fate both fortuitously retreated to the same place, Ts'ing Tao. Both champions were fond of drinking and both were fond of dogs. Whenever they went out they were followed by several dogs and still more retainers carrying bottles.

It was summer. And finally one day they chanced to meet. Although the champions were not acquainted, their followers knew each other.

"Awya. The East Side Champion!" exclaimed one party.

"Awya. The West Side Champion!" exclaimed the other party.

The two champions could not help clenching their teeth.

Said the East Side Champion: "A rare meeting, let us first match our wine capacity."

Said the West Side Champion: "A rare meeting, let us first match our wine capacity."

Each with his own henchmen and dogs, the two Champions sat down on the sand at the sea's edge. The retainers set down the bottles.

However, as the drinking match proceeded the retainers, without a word, but in complete unanimity, one by one stole away till all had vanished. Surrounding the two men remained only their dogs eyeing each other with mutual hostility.

After lowering several bottles of wine the Champions became a little intoxicated. Said the East Side Champion: "What a pity you have no snacks to help the wine down, I have none either."

The West Side Champion replied: "Actually you will make excellent snacks, I also will make excellent snacks."

As a matter of convenience, since their shoulders were bare there was no need to undress further. Still more convenient, as they were sitting by the sea there would be no shortage of salt water.

Each drew his dagger and, slicing lumps of meat from the other's body, dipped them in salt water and ate them like snacks.

Before they had finished the wine the two champions

lay together fallen on the sand. Their faithful hounds conducted the funeral rites.

The East Side Champion's remains found their resting place in the stomachs of the West Side Champion's hounds.

The West Side Champion's remains found their resting place in the stomachs of the East Side Champion's hounds.

"What happened to the dogs?" you ask. They were killed and eaten by the soldiers of Yen.

## THE TEMPLE

by Herbert Chambers

**D**USK was falling as the Abbot passed slowly through the Temple archway and out into the great courtyard.

A net-work of interlacing shadows lay across the worn paving stones, and the air was heavy with the scent of unseen flowers. In a short while the moon would rise across the river, etching out a path of liquid gold and transforming the Temple spires into soaring, dream-like fantasies.

This was the hour the Abbot loved best, when he could walk alone and untroubled in the cool, sweet air of the Burmese night, separated for a while from the chanting and incense and ceremonial ritual of the Temple—an hour of quiet and unbroken meditation.

But that night his mind was not untroubled. A great and ever-deepening unrest of spirit lay heavily upon him, gnawing constantly at his waking thoughts and thrusting sometimes even into his dreams. His gentle, ageless face was as calm and serene as that of the Great Buddha within, but his eyes, deep-set and luminous, gave evidence of an inner turmoil.

The Abbot reached the far side of the courtyard and paused to look down at the twinkling lights of the village—a tiny colony of glow worms scattered along the valley. Down there life flowed on; the life of the ordinary people in an endless cycle of existence. Life and death, sickness and health, gaiety and sorrow—the whole intricate web of being in which man has enmeshed himself; not only in this valley but in hundreds like it; in every hamlet and city throughout the country; aye, even throughout the entire world!

Everywhere was unrest and dissatisfaction; distrust and bitterness swirled and eddied throughout the peoples of the world like an angry, relentless sea—and the Temple was powerless to prevent it. It was not new, this sense of helplessness and frustration that assailed the priest. It had been with him now for longer than he cared to admit, and though at times he tried to dismiss it from his thoughts, an innate honesty forced him to accept the grievous facts.

A bat flittered by, an aimless detached shadow, as the Abbot turned and resumed his pacing. Could it be that the Temple and all it stood for had failed? Had a life-time of study and prayer and untiring devotion to duty been utterly in vain?

Like many of his countrymen, he had taken the yellow robes of priesthood when very young, but unlike so many he had not discarded them after a few years. From the first, the Temple had drawn him instinctively, and he had known even in those early neophyte days that he had found his true calling, and he had willingly sacrificed all wordly attachments and personal aims. A natural aptitude for

study combined with a deep, inherent love of humanity had blossomed at length into a character gentle, tolerant and of wide sympathies. And yet, ironically, as he had advanced step by step up the sacred and scholarly ladder of priesthood, so had the void between himself and the common people widened, until finally a barrier of ritual and official ceremony lay between himself and them.

Darkness had fallen, and now the Abbot paced through alternate strips of ebony and moonlight; overhead the purple dome of the sky was dusted with a myriad glittering stars. A wasted life? Perhaps it would have been better if he had gone forth with staff and begging bowl and mingled with the people in the hills and plains? That was what the Great Teacher had done and he had succeeded. And yet if the Temple had now failed—then surely all must fail?

A sound made him turn. In the shadow of a stone pillar stood a young Burmese girl, as straight and slender in her coloured sarong as a green sapling. She remained quite motionless as the Abbot approached.

"What are you doing here?" he asked.

Her lips moved faintly, but no words came from them.

"You have come to pray?" The Abbot asked.

"No, Father . . ." The girl whispered. Timid and awe-struck in the presence of the priest, she kept her eyes on the ground.

He touched her forehead. "Look at me, my child," he commanded gently. Trembling, she raised her eyes and looked up into the grave kindly face. "I do no harm, Father," she faltered.

"I am sure of that. Yet why come here to the Temple if not to pray?"

"I—I—come to find . . . peace . . ." Haltingly, in nervous disjointed sentences, she told him an age-old tale of family discords, of selfishness and squalor and petty cruelties; of how she would often steal away alone and come to the Temple to stand silently in the shadows when a profound feeling of peace and tranquility would fill her being, and of how she would go away again, comforted and refreshed in spirit. . . .

"It is as if I had been bathed and washed clean," she said simply.

Left alone, the Abbot stood gazing down at the lights of the valley. Presently, from within the Temple, came the deep, brazen notes of a gong, and he turned and walked back across the courtyard. His lips, moving soundlessly, framed the words that he had learned in his youth and which had ever been his creed: "No spiritual striving or effort is ever quite in vain—or without its rewards."

As he passed into the Temple his eyes were once again calm and serene.

# ECONOMIC SECTION

## Japan's Foreign Trade

by V. Wolpert

THE second world war and the post-war development in Asiatic countries (vital trade partners of Japan in the pre-war period) brought many fundamental changes which have greatly influenced the foreign trade of Japan. The breaking-up of the so-called "yen block," the unsettled political and economic conditions in north-eastern and south-eastern parts of Asia and the economic difficulties of the British Commonwealth countries are some of the important factors outside Japan which unfavourably affect her foreign trade. The complete breakdown of Japan's economy at the time of her surrender, the only gradual recovery during the period of nearly four years of occupation and the increase of population in Japan proper are the internal factors which conditioned her adverse trade balance since the end of the war. As this balance is being financed by U.S. appropriation funds and as the U.S. authorities are in fact in charge of directing Japanese economic activities, Japan has virtually become a part of the dollar area. This constitutes an additional difficulty for the recovery of Japan's foreign trade owing to the dollar shortage in most countries. The animosity against Japan in countries overrun by Japanese armies during the war, combined with the fear of revival of Japanese expansionism is a further obstacle for the development of normal trade relations between Japan and those parts of the world. This feeling of animosity is shared by Australia too, but after a certain period it is to be expected that economic considerations will overrule these sentiments.

The following table\* shows the development of Japan's foreign trade since the end of the War:

	EXPORTS all figures U.S. dollars	IMPORTS all figures U.S. dollars
	FOB Japan	CIF Japan
Sept. 1945-Dec. 46	103,292,000	305,393,000
1947	173,567,901	526,130,234
1948	258,621,288	682,612,645

Exports and imports have increased from year to year, but the adverse trade balance has also risen continuously. These deficits have been mainly financed by U.S. appropriation funds and were derived largely from food, fuel and fertiliser deliveries which aimed to prevent "diseases and unrest" in Japan. The particular importance of preventing "unrest" lies in the strategic situation of Japan bordering the influence sphere of the Soviet Union.

### JAPAN'S TRADE WITH THE U.S.A.

The following table\* gives details of Japan's trade with the U.S.A. and shows that a very high percentage

of imports was procured from U.S. appropriation funds:

	JAP. EXPORTS TO THE U.S.A.	JAP. IMPORTS FROM THE U.S.A. Total Imports	Imports procured from mil. U.S. app. funds div. petrol other	Imports procured from mil. other U.S. app. funds div. petrol other
(all figures in million U.S. dollars)				
Sept. 1945-Dec. 46	77.4	297.7	10.5	90.5 59.7 137.0
1947	20.1	483.5	38.0	359.0 7.8 78.7
1948	65.8	441.4	51.8	281.7 3.4 104.5

(Imports into Japan for the direct logistic support of Occupation Forces are excluded.)

During the period between September, 1945, and the end of 1948, over 30 per cent. of the total exports went to the U.S.A., while in 1930-34 the U.S.A. share of Japan's total exports was only 23 per cent. Imports from the U.S.A. have risen from 24 per cent. in 1930-34 to over 80 per cent. of Japan's total imports in the post-war period (Sept. 1945-Dec. 1948). The 1945-48 imports from the U.S.A. included imports procured from U.S. appropriation funds to the value of U.S. \$831 million or nearly 55 per cent. of Japan's total imports and about 68 per cent. of the total imports from the U.S.A. It is to be expected that the future recovery of Japanese industry will enable a greater exchange of Japanese capital and consumers goods against raw materials from other Asiatic countries, thus reducing the present abnormally high U.S. share of Japan's foreign trade.

### JAPAN'S TRADE WITH ASIATIC COUNTRIES

During the period 1930-34 Japan's trade with the Far East, excluding Australia, amounted to about 55 per cent. of her total trade (53 per cent. of her total imports and 60 per cent. of her total exports). Between September, 1945, and the end of 1946, Japan obtained from this area only 4 per cent., in 1947, 6 per cent., and in the first half of 1948, 13 per cent. of her total imports. During the same periods Japan shipped to this area 35 per cent., 66 per cent., and 65 per cent. respectively of her total exports. Dr. Jerome B. Cohen (*Japan's Economy in War and Reconstruction*, p.494) makes the following important observation:

"In 1936, 20 per cent. of the export trade of other Far Eastern countries and 30 per cent. of their import trade were with Japan. In 1947, however, Far Eastern countries sent only about one per cent. of their exports to Japan and received only about three per cent. of their imports from Japan . . ."

Despite developments in China, Japanese economists expressed their belief that during this year the trade with Asiatic countries will increase as against the 1948 trade. The following table\* shows the value of Japan's trade with the main countries of this area in 1948:

	Jap. Exports (all figures in million U.S. dollars)	Jap. Imports
Afghanistan	1.4	—
India and Pakistan	9.1	27.7
Ceylon	1.2	0.3
Hong Kong	17.4	3.6
China	4.1	24.8
Korea	17.9	5.1
Malayan Union	0.1	7.1
Burma	1.5	1.4
French Indo-China	0.3	1.9
Indonesia	56.8	12.0

Total 109.8 83.9

### JAPAN'S TRADE WITH GREAT BRITAIN

During 1936-37 Japanese exports to the U.K. had an average annual value of U.S. \$45.6 million or 5.4 per

\*Source: S.C.A.P. Monthly Bulletin.

cent. of the total Japanese exports (the 1937 exports to the whole of the British Empire amounted to 27.9 per cent. of the total Japanese exports, consisting mainly of textiles, toys and tinned fish). The 1936-37 imports from the U.K. had an average annual value of U.S. \$25.8 million or 2.7 per cent of the total Japanese imports, while in 1937 imports from the whole of the British Empire amounted to 30.2 per cent. of the total Japanese imports, consisting mainly of raw cotton, raw wool, rubber, food and ores from British overseas territories and some machinery from the U.K.

In 1948, the imports from the U.K. amounted to only U.S. \$5,242,079 (less than 0.8 per cent. of the total Japanese imports and about 1.2 per cent. of the imports from the U.S.A. into Japan, while Japanese exports to the U.K. reached U.S. \$16,641,911, representing nearly 6.5 per cent. of the total Japanese exports, and about a quarter of Japanese exports to the U.S.A.

In November, 1948, a £55 million trade agreement between the sterling bloc countries and Japan was concluded. It stipulated that during the period between July, 1948, and June, 1949, the contracting five British Commonwealth countries (U.K., Australia, India, New Zealand, Union of South Africa) and the British Colonies (excluding Hong Kong) would import from Japan goods worth £27.5 million, including cotton textiles worth £16 million. The sterling partners would export to Japan goods to the value of £23 million, mainly industrial raw materials, while the balance of £4.5 million was to be offset by goods already delivered to Japan.

The distribution of the agreed trade among the individual sterling block partners was estimated at follows:—

(all figures in million U.S. dollars)

	Jap. Imports	Jap. Exports
U.K. and Colonies ... ..	46.7	54.4
Australia ... ..	19.7	18.5
India ... ..	17.0	28.3
New Zealand, incl. W. Samoa ... ..	2.5	2.5
South Africa ... ..	8.2	6.8

This commercial agreement foresaw a more than threefold increase of Japan's trade with the sterling block countries against previous year's trade, but the anticipations expressed during the negotiations were not fulfilled. However, even the basic volume of trade was not reached during the period ending June 30th, 1949. Negotiations for a new trade agreement which were to start at the beginning of this year were postponed several times and began only on 2nd August, 1949. It was disclosed that last year U.S. \$36 million were owed by the British Commonwealth to Japan. Mr. A. S. Gilbert, the Board of Trade Assistant Secretary for the Far East, announced that Britain could not afford to spend a single dollar in Japan, that efforts had been made to re-establish the pre-war pattern of trade between the Commonwealth and Japan, but they had been unsuccessful. He considered it of the utmost importance to increase trade, provided it did not cost any dollars.

#### JAPAN'S IMPORTS

An analysis of Japan's imports shows that while the food imports constituted about 25 per cent. of the value of the total imports during 1930-34, the share of these imports has risen to about 50 per cent. since the end of the war. Yet the 1947 food imports according to Dr. J. B. Cohen came to only 59.2 per cent. of their 1930-34 average annual value, although the population of Japan has

increased considerably since 1934. Since the end of the War the value and volume of imports of food and industrial raw materials developed as follows: \*

	Sept. 1945 —end of 1946	1946	1947	1948
<b>FOOD:</b>				
value (in mill. U.S. dols.)	170.2		295.2	316.6
volume (net metric tons)		676,055	1,881,663	2,113,950
<b>INDUSTRIAL RAW MATERIALS:</b>				
value (in mill. U.S. dols.)	132.4		209.8	321.8
volume (net metric tons)		729,602	2,494,313	3,977,388

The rice imports which in 1930-34 amounted to about 2 million tons per annum dropped to 16,373 tons in 1946, to less than 3,000 tons in 1947, and amounted to 42,336 tons in 1948. On the other hand, imports of wheat and wheat flour which were less than 500,000 tons per annum during the 1930-34 period, rose to 537,000 tons in 1946, to 871,000 tons in 1947 and to 989,000 tons in 1948.

The increase of imports of industrial raw materials illustrates the gradual recovery of Japanese industry since the end of the war. But the following comparison with 1934 imports of some vital raw materials shows clearly that the present import level is much lower than it was in 1934.\*

	1934	Japanese Imports (in metric tons)		
		1946	1947	1948
Raw cotton ...	822,000	158,817	126,050	93,068
Raw wool ...	80,000	—	1,254	9,799
Crude rubber ...	70,000	—	16,260	29,621
Iron ore over 2 mill.	—	—	—	516,342
Coal and coke 4.8 mill.	—	—	33,049	1,188,924

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These figures also indicate the potential possibilities of the Japanese market in absorbing industrial raw materials in future.

#### JAPAN'S EXPORTS

The following figures show the development of Japan's exports since the end of the war (in million U.S. dollars.)\*

	Sept. 45	Dec. 46	1947	1948
Food ... ..	2.2	4.3	12.1	
Industrial Raw Materials ... ..	85.5	30.0	56.8	
incl. raw silk ... ..	56.9	10.8	22.1	
Textiles and Manufactur. ... ..	5.2	120.3	137.1	
incl. cotton goods ... ..	2.8	103.1	98.3	
All other products ... ..	10.4	19.0	52.6	
incl. machinery ... ..	5.3	7.1	12.9	
Total Merchandise Exports ... ..	103.3	173.6	258.6	

Raw silk exports amounted to 5,255 metric tons in 1946 to 1,051 tons in 1947, and to 4,959 tons in 1948, as against over 30,000 tons in 1934. The comparatively high exports in 1946 derived from stocks accumulated during the war.

While in 1930-34 the exports of cotton goods amounted to less than 30 per cent. of Japan's total exports they rose to about 60 per cent. in 1947, and amounted to about 40 per cent. in 1948. But a comparison of the volume of post-war textile exports with the 1934 exports shows that the present level is far below that of 1934.

#### JAPAN'S TEXTILES AND MANUFACTURES EXPORTS

	1934	1946	1947	1948
Cotton yarn (net metric t.)	21,264	1,524	10,833	5,500
Rayon yarn (net metric t.)	10,520	1,360	3,480	4,050
Woollen yarn (net metric t.)	3,036	—	234	149
Fabrics (EZZZ sq. meters):				
Silk ... ..	95,556	776	17,491	30,480
Cotton ... ..	over 2.3 mil.	821	317,332	337,928
Rayon ... ..	285,432	—	2,792	7,790
Woollen ... ..	23,964	377	1,484	3,007

The recovery of the Japanese textile industry which had suffered and was neglected more than any other industries during the war, proceeds slower than the general industrial recovery of the country. While the 1948 total

industrial production had reached 54.8 per cent. of the 1930-34 level, the textile output was only 23 per cent. of the 1930-34 figure.

#### ECONOMIC PLANS

Japanese authorities have worked out plans for the fiscal year of 1949 as well as a 5-year Plan, aiming to achieve a self-supporting economy during 1952-53. The target figures for 1949-50 are: exports \$611 million and imports \$1,040 million. The plan for the fiscal year 1952-53 aims at: exports for \$1,646 million (about 6.4 times the 1948 figure) and imports worth \$1,657 million (about 2.4 times the 1948 figure). The export target for cotton goods is \$485 million, for rayon and stable fibre goods \$213 million, for woollen goods \$88 million.

Whether these ambitious expectations will be achieved depends, of course, on the development not only inside, but also outside Japan. Japanese Government economists estimate that the realisation of this 5 year plan would necessitate U.S. subsidies to the tune of \$1,600 million, apart from foreign investments. A certain scepticism about the possibility of achieving a self-supporting economy by 1952-53 was expressed in various quarters, and the *Tokyo Times* (17.10.1948) envisaged the possibility of the Economic Recovery Plan being delayed for two years.

An important step to a sound economy was the introduction of a single exchange rate of 360 yen per 1 U.S. dollar on 25th April, 1949. But this measure together with a certain deterioration of the economic conditions in the U.S.A., led to a decline of exports which interrupted the upward trend registered during the first quarter of 1949. It is, however, expected that Japanese industry and export trade, after a certain transitory period, will adapt themselves to a single exchange rate, and that then economic recovery will proceed on a sound financial basis, always provided that no major developments adverse to the recovery of Japanese foreign trade take place in other countries.

## ECONOMIC PROBLEMS OF MALAYA

by Howard Fox

THAT discontent should have been felt in Malaya because no direct representation was allowed at the London conference of the Commonwealth Finance Ministers in July was surely understandable. So powerful a contributor to the dollar pool, it was argued, ought not to have been denied participation in discussions the subject matter of which concerned her so closely.

The dollar earning contribution of Malaya to the sterling area pool stands clearly revealed from an examination of the origins of United States imports. During 1948 the United Kingdom supplied \$260 million worth while Malaya supplied \$270 million worth—and almost \$200 million of this was contributed by rubber.

The anxiety felt in the Federation has been abundantly justified by the release of official figures for the first half-year which reveal her declining ability to earn dollars from the United States. Such income over this period amounted to about \$94 million, or \$20 million or so below the preceding six-monthly period, and more than \$30 million below that for January-June, 1948. Although Malaya has manifold resources the fortunes of rubber govern the destiny of the country and during last June exports of this raw material fell to 49,376 tons from 52,712 tons in May, thus reaching the lowest level for many months. Exports to the United States dropped to 7,519 tons against 10,679 tons in May. Not surprisingly, therefore, while production

fell to 51,604 tons in June, compared to 52,069 tons in May, stocks at the close of June were, at 74,561 tons, up by 2,622 tons.

Rubber cultivation covers about 3.5 million acres of Malaya. Roughly one half of this area belongs to the big companies and the remainder to local undertakings and smallholders. Of the total cultivable area only 10 per cent. contains high-yielding trees (giving more than 1,000 lb. an acre); a reasonable annual yield under good conditions for most of the old trees would not exceed 350 lb. an acre.

The price of Malayan rubber at the time of writing stands at 32 (Malayan) cents (9d.) a pound and before the war this would have given a comfortable profit. It is altogether different to-day. From the published accounts of twelve representative companies holding estates in different parts of the country it has been computed that the average cost of rubber production (f.o.b. Malayan ports) stood at 24 cents a pound. This figure, moreover, did not include the cost of protection against terrorism, some of which has since been reimbursed by the Government. Wage bills have risen by 300-400 per cent. since pre-war and the export duty on rubber imposed by the Government has been doubled and assessed on an *ad valorem* sliding scale basis. Costs have jumped all the way round; for example, the price of imported rice has gone up from a pre-war figure of less than £8 a ton to £46.

The official American reaction to the declining dollar-earning power of Malaya has been far from reassuring and Mr. F. D. Ascoli, the managing director of Dunlop Plantations, lately felt compelled to assert that the endeavour to drive down rubber prices was "ill informed and dangerous"; it was, he said, against the foreign policy of the United States in that it helped Communism in South-East Asia. Unless 10,000,000 Malays, Chinese, Indians, Indo-Chinese, and Indonesians who are dependent upon the health of the rubber industry in this part of the world could be kept in a state of reasonable prosperity, nothing, he thought, could prevent the collapse of Western democratic ideals.

Suggestions have, of course, been made in Washington, Detroit and New York, to the effect that Malaya could eventually solve much of her problem by diversifying the economy. Mr. Ascoli has, rightly, given this kind of remedial action short shrift; the majority of rubber-bearing lands, he has pointed out, would grow no alternative crop of any value. Where, however, there are prospects of profitable alternative activity, developments are going forward.

It is true that a basis for hope has lately been proffered by the United States Consul in Singapore, Mr. A. Bland Calder, who declared that on a conservative estimate there would be an increase in his country of 1,300,000 motor vehicles a year for the next decade. Thus, by 1959, there would be about 23 per cent. more vehicles needing tyres than at present and this fact alone would raise the world consumption of rubber to 2,276,000 tons of which, he thought, only 535,000 tons would be synthetic. The tonnage of synthetic is the crux of the matter for Malayan prosperity, for manufacturers in the United States are required by law to use a high percentage of it especially in the fabrication of small passenger tyres—the most popular and extensively used type.

Unless this ruling is seriously altered there appears to be little basis for Mr. Bland Calder's optimism for, as Sir John Hay has so clearly pointed out in a letter to *The Times*, under present circumstances all the energies of American rubber manufacturers, whether on research, experimentation, or salesmanship, are necessarily designed to the improvement, fabrication, and sale of tyres made from the synthetic product. Additionally, manufacturers are protected from competition by the provisions of the same ruling which prohibit the import of tyres made to any other specification.

The legislation under which this method of tyre-making is compulsory ends on June 30th next year. The battle to get it abolished, or even modified, will be very grim and full of meaning for Malaya. If it should be maintained, and the price of natural rubber thereby kept down, it is impossible to see how the desperate efforts which are being made to close the dollar gap in the sterling area can succeed; it follows that the economy of Malaya, acutely dependent upon rubber and now so uncertainly poised, will be irreparably damaged.

A step in the right direction was taken recently by the Commerce Department of the United States when it revised the Order determining the percentage of synthetic rubber which manufacturers must use. It is important to note, however, that the revision does not necessitate greater use of the natural product and a manufacturer may continue in the future as in the past; he has merely been given permission to use less of the synthetic if he wants to do so.

Malayan interests have, of course, welcomed this move although it is recognised that its reaction upon the future of the country will not have a transforming effect. The trade, in fact, expects that it will lead to an increase of only 14,000 tons in the United States import of natural rubber. The effect upon the rubber price, though upward, will therefore hardly be handsome.

Yet it should be borne in mind that one school of thought in America sees ultimate high prosperity for Malaya precisely on the basis of a low-priced product. This school argues that there is a great future market for such articles as foam rubber mattresses, rubber conveyors and, if the current tests prove successful, rubberised roadways. Such markets, it is contended, will begin to develop with rapidity if only the price stays low. Certainly, if success does attend the experimental strips of rubberised roads (which use one ton of powdered rubber for each 30-foot wide mile) the outlook for Malaya will take on a brighter aspect. It will be some months yet before the tests are finished.

In any case it would be dangerous to suppose that the American manufacturer and consumer is groaning under the tyranny of the synthetic rubber pressure groups and waiting only for a chance to fling off an onerous piece of legislation. Consumption of the synthetic at the expense of the natural has risen even above the legal requirements. So far this year it has increased from 40.6 to 42.6 per cent. of the whole, although, excluding rubber used for non-transport purposes, the use of the synthetic has dropped from 55.4 to 48.4 per cent.

Discriminating legislation apart, two further pertinent facts need to be noted. In the first place, the reason why many plants in the United States have not increased their

use of natural rubber (despite its being two cents a lb. cheaper) has been due to production being geared to the use of a certain percentage of synthetic, and the expense involved in changing over to the natural has precluded such a step. Secondly, in many instances the synthetic product appears to be preferred to the natural for its own sake. Unlike the natural, the synthetic can be compounded to specifications which exactly suit the function to be served.

The one way for Malayan planters to overcome this disadvantage, at least to a certain extent, is for them to vary the characteristics of their trees. Such a step would involve large-scale replanting, coupled with extensive scientific research. Both courses of activity would be costly and any resulting rise in price would accentuate still further the advantages of the synthetic product.

Although the economics of rubber must of necessity dominate the Malayan scene, some mention should be made of the main difficulty confronting the tin industry. Here again, the origin of the trouble lies in the compelling war-time measures taken by the Government of the United

States to counter the loss of Malayan smelters. A huge smelting plant was erected in Texas and is kept in operation by virtue of heavy subsidisation.

In consequence there is a surplus of smelting capacity in the world today, and, as Sir Franklin Gimson, Governor of Singapore, told a gathering of American Oil Company executives not long ago, the strongest arguments were required to justify any arrangement which would tend to make it a feature of permanent significance. As a solution to the immediate problem, Sir Franklin suggested the provision of some tin ore to enable the American smelters to remain in production until the world has once more settled down. Unfortunately, there are as yet no indications that this suggestion has been viewed with any active sympathy in the United States.

Clearly, a period of intense uncertainty faces Malaya and while efforts are being made to beat down the Communist-inspired bandit menace and adapt the economy to cope adequately with a much-changed world, it is to be hoped that responsible opinion in the United States becomes fully conversant with the issues at stake.

## THE RADIO VOICES OF THE EAST

by Charles A. Rigby

**T**HE first regular Chinese short-wave programmes to be heard in Britain originated from Cochin-China.

For extraordinary music no short-wave transmitters could surpass that of FZS, Radio Saigon, which began its transmissions on 49 metres in July, 1930. Announcements were made in French, English, and Chinese, and a programme of Annamite music was broadcast daily at lunch-time, but this station was closed after a short life for reasons of economy.

To the delight of many, transmissions with a power of 12 kilowatts in the aerial have been commenced again, the new call-letters being HUE. Channels used are 25.47m, 41.67m, and 61.35m, its schedule being 01.30-04.30, 08.00-14.30 and 22.00-midnight. A bulletin in English is broadcast on 25.47m (11.780 Mcs), 41.67m (7.200 Mcs), and on 48.86m (6.165 Mcs) at 11.45 B.S.T. Several more stations in Cochin-China are to be heard. Hadong, "Radio Viet Minh" on 25.19m (11.92 Mcs) broadcasts from 10.00-11.15. "Radio Dalat" (Annam) on 41.67m (7.200 Mcs) operates from 09.00-11.00. Hanoi known as "Radio France" on 48.47m, or 6.19 Mcs. is to be heard between 09.00 and 13.44 with a Chinese programme at 11.00, followed by a programme in French. Pnom-penh on 49.75m or 6.03 Mcs broadcasts from 0.800 till 11.00.

Although China readily took to ordinary broadcasting, it was some years before international short-wave broadcasting become popular. Slowly but surely from the year 1936 on, Chinese stations were erected one after another at different towns such as Shanghai (XGW), Canton (XGOK), Kweiyang (XPSA), and Chungking (XGOY), and now there are transmitters in most of the large cities.

During the late war, the Chungking station greatly helped towards victory by the regular broadcasts and magnificent work performed by the station staff who send out propaganda and information. The chief engineer then, Fung Chien, had studied radio in America; while his assistant Wang Shan-wei, was trained in London. Originally under the control of the Central Broadcasting Administration many of these stations have now been taken over by the Communists who also had several transmitters of their own.

The latest schedule of Chungking "The Voice of China" with its exotic musical programmes—so vastly different from those emanating from Japan—is as follows: To Australia and New Zealand, 09.55-11.35 on BEF8 (new call-letters) or 19.77m. or 15.170 Mcs. and on 41.94m. or 7.153 Mcs. with call BEF6; To East Asia and the South Seas, from 09.45-11.35 BEF8 on 19.77m. and BEF6 on 41.94m; To North America and Europe from 11.45-14.00 over BEF7 25.21m (11.913 Mcs.) and BEF6 on 41.94m; To Europe America and the South Seas, from 14.00-14.40 on BEF7 25.21m. and BEF6 on 41.94m. News in English may be heard at 13.00 and 15.00.

Shanghai on 24.56m. (12.215 Mcs.) and 25.27m. (11.87 Mcs.) is generally on the air between 12.00 and 17.00. The call of this station seems to have been changed from XORA to BEB5. Canton XTPA on 25.75m. or 11.650 Mcs. may be heard from 07.30 till 07.55 with news in English at 07.45 and operates generally from 07.00 till 13.15. Kweiyang XPSA on 42.82m. or 7.007 Mcs. transmits from 03.30 to 04.30 and from 09.30-13.00. Nanking XGSO or alternately XGOA, etc., is usually a good signal at 13.00 on 25.25m. or 11.88 Mcs. Its schedule is as follows: For North America on 19.86m.

or 15.105 Mcs. from 01.00-03.00; for the Philippines and Australia on 19.86m. from 08.00-09.50; for South Africa and Europe on 25.25m. or 11.88 Mcs. and 19.86m. or 15.105 Mcs. from 12.00-14.00. There is news in English at 11.40 but both transmitters broadcast a news bulletin in English at 11.40 and Chinese news at approximately 11.40. The Honan-Shantung broadcasting station XHSR on 50.44m. or 5.94 Mcs. relays XNCR till 13.00 and has its own programme from 13.00-14.30. Hankow XLRA on 24m. or 12.50 Mcs. and 26.09m. or 11.5 Mcs. is on the air from 22.00-23.30 and from 03.30-05.00. Peking XRRR on 29.79m. or 16.07 Mcs. is also to be heard, its schedule being from 06.00-14.00. Fuchow XGOL on 30.03m. or 9.99 Mcs. generally broadcasts from 09.30-10.30 and from 12.00 till 12.30. Hangchow XOPD and XOPB, transmits on 30.27m. or 9.91 Mcs. and on 31.4m. or 9.552 Mcs. at various times. Langchow XHRA is also frequently broadcasting on 30.71, or 9.767 Mcs. Amoy XOPB on 36.06m. or 8.32 Mcs. generally transmits from 08.30 till 14.00.

Besides all these there are numerous other transmitters belonging to the Communists in various parts such as Manchuria, one particular wavelength used being 42.26m. Another interesting station is at Macao, the only Portuguese possession in China. This station with call

CR8AA is on 32.44m. or 9.248 Mcs. Formosa is also a favourite spot for the short-wave listener and took to international short-wave broadcasting several years ago. Taiwan, with call-letters XURA, is on 41.53m. or 7.22 Mcs. Programme times are as follows: 21.00-23.00; and from about 03.00-06.00. New call is BED9. Originally this transmitter was at Taihoku and quite often broadcasts western music (probably recordings).

Hong Kong ZBW3 started broadcasting in 1936 along with Bombay and others. This station is operated by the Hong Kong Government, the transmitters being of the Marconi Q type with  $1\frac{1}{2}$  kilowatts power. Chinese programmes with Chinese announcers are radiated two or three times a week, the actual channels used depending upon short-wave conditions. Oriental and western music are heard at different times. At present, ZBW3 is on 31.51m. or 9.52 Mcs. and relays ZBW and ZEK medium-wave stations. Schedule is as follows: In English daily from 02.30-03.30, 09.00-10.30 and from 11.15-13.15; Chinese programme daily from 08.00-09.30 and from 10.30-11.15. On Sundays it broadcasts from 00.30-03.30. During the late summer this transmitter is well heard during the afternoon; later in the year it is best heard in the evening.

*To be continued.*

## RADIOLYMPIA 1949

*by Peter D. Bishop*

**R**ADIOLYMPIA, to open on September 28th, is among the most popular exhibitions in Britain.

Nearly half a million people came to the last exhibition, including many visitors from India, Pakistan, Burma, Malaya, China and Hong Kong. This time over 160 exhibitors will include all the well-known names in British radio, names which gave Britain the world lead in television, radar and other branches of the radio industry.

The majority of the exhibits will be the ordinary domestic radio receivers and many will be new models on show for the first time. More attention has been paid by manufacturers to the design of the cabinet, ensuring that the receiver will harmonise with various surroundings and,

developments are being kept secret until the exhibition opens. It is, however, perfectly safe to say that visitors will be surprised at the advance made by the industry during the last two years.

The improvements mentioned in radio receivers are also applicable to the field of television. The latest models show a marked improvement in picture quality, and the control system has been substantially simplified. Attractive cabinet work covering receivers technically superior to any in the world—at the world's cheapest price—will be an outstanding feature.

A number of exhibits will demonstrate the applications of radar in war and peace. Radar as a navigational aid to aircraft will be demonstrated by the Ministry of Civil Aviation. A realistic working model of an airport, with a model aircraft circling and landing on the runway, will show how the ground control approach radar (G.C.A.) is used to assist aircraft to land in bad weather. As the radar screens showing the height and position of the aircraft are visible to the public they will be able to share fully the experience of an airport controller, whose "talk-down" instructions to the pilot will be reproduced by loudspeaker.

The trend towards miniaturisation is still marked in valves and components and excellent examples will be seen, including valves for wave-lengths well below 3 cm., magnetrons of new design, klystrons, travelling wave tubes, cathode ray tubes for a variety of purposes, and valves in which the circuit becomes an integral part of

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in a number of cases, is a handsome piece of furniture in itself. Receivers range from the personal set, for carrying in a pocket or handbag, to the luxurious radio-gramophones. In this range will be the smallest all-wave superhet receiver in the world; a receiver claimed as the first to incorporate the double superhet circuit, and receivers employing miniature valves enabling, in one instance, a nine-valve receiver to be built into a cabinet normally used for a five-valve type. Numerous new

# ECONOMIC NOTES

## ANGLO-INDIAN STERLING AGREEMENT.

The new Anglo-Indian sterling agreement, which is well matched with that concluded with Pakistan, proves that in the years up to June 30th, 1950, and 1951, sterling releases will amount to £50 million each year. On top of that, it is laid down that a further £50 million will, if required, be placed at India's disposal in order to meet contractual obligations up to June 30th, 1950. Furthermore, the £81 million which India had overdrawn from the previous agreement have been wiped clear and are not to be deducted from the new releases.

Under the new agreement India is re-admitted to full membership of the sterling area subject to her operating the 25 per cent. cut in dollar imports agreed upon at the London Con-

ference of Commonwealth Finance Ministers, exclusive of any imports she may buy with loans from the World Bank or Monetary Fund. According to Dr. Matthai, India's Finance Minister, this gives India the right to draw on the central dollar pool to the extent of about \$150 million and to suffer no deductions consequent upon over-drawing \$84 million up to June 30th last.

A widespread criticism in London is that the generosity which in this complicated matter has been extended to India is at once more than Britain can afford and more than India deserves. Criticism is not going to be confined to Britain. Upon more than one occasion America's elder-statesman, Bernard Baruch, has called for a drastic cut-back in the war-time amassed sterling balances on pain of no solution being found of the worldwide crisis of sterling. India is the largest holder of such balances and Baruch is an authority much revered in the U.S. It will be remarkable if the Anglo-Indian agreement does not come under heavy fire one way or another when the sterling-dollar

finance talks begin in Washington this month (September).

Naturally, in India the agreement has been viewed differently and there has been no disposition to consider that Britain has been unduly lavish. It has, however, been generally recognised that, in the midst of many difficulties of the direst national consequences to herself, Britain has made a special effort to meet the pressing Indian need of foodstuffs (which can only be bought in the hard currency areas) through the grant of a sufficiency of dollars. Apart from that, the terms which India has been able to exact are construed as simply deriving from the bargaining strength of her own hand. It is a pity that this aspect of the matter is not better appreciated in Britain, and its truth is, in any case, transparent from a passage in the statement made by Dr. Matthai at the time of the agreement's publication. Referring to possible British attempts later to scale down the size of the balances, or to present heavy counter-claims, he not merely stated that such manoeuvres would be resisted. He went on, in

the valve itself.

Demonstrations and exhibits will include a radio controlled balloon which ascends to 39,000 feet transmitting automatically to base important data on wind velocity, humidity and temperature; a demonstration of

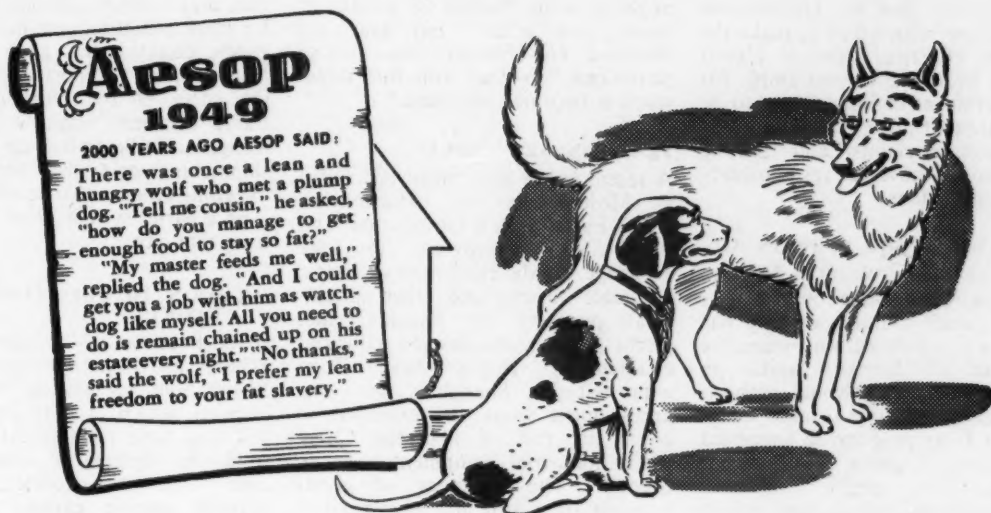
storm plotting based on readings obtained from four stations up and down the country and received in Olympia; forecasting the most favourable frequencies to be used in radio communications and broadcasting by measuring and recording the density of ionisation.

## BRITISH RADIO INDUSTRY AND THE FAR EAST.\*

British Radio Industry exports to the Far East during the first quarter of 1949 show an increase of about 20 per cent. as against the exports during the average three months period in 1948, and this despite the fact that the exports to China have practically stopped. The following table shows also the importance of the Far East to the British Radio Industry as about one-fifth of the total exports went to this area.

				FIRST QUARTER 1948					
				Sets and Radiograms incl. Chassis	Components Testing Equipment, Sound reproducing apparatus	Transmitters, Navigational Aids, Industr. electronic equipment	Valves and cathode-ray tubes	Total first quarter 1949	Average three months 1948
				£	£	£	£	£	£
India	...	...	...	118,299	96,404	8,657	46,608	269,968	186,529
Pakistan	...	...	...	24,843	11,921	8,036	4,844	49,644	40,884
Malaya	...	...	...	56,241	42,567	50,533	18,604	167,945	112,269
Hong Kong	...	...	...	24,601	21,479	10,000	9,376	65,456	61,993
China	...	...	...	—	1,285	—	35	1,320	76,394
Burma	...	...	...	8,363	4,310	24,168	1,504	38,345	19,284
Thailand	...	...	...	13,640	1,289	30	2,005	16,964	11,429
Total	...	...	...	245,987	179,255	101,424	82,976	609,642	508,782
Total exports of British Radio Industry				848,462	1,119,170	763,293	520,079	3,251,004	—
Percentage of the total exports				about 28%	about 16%	about 13%	about 16%	about 19%	—

\* See also "British Radio and Far East," *Eastern World*, December, 1948.



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Capitalism and Free Enterprise are jointly charged by their enemies as being a dictatorship of wealth. An intelligent study

of our economic system places these charges in their true light . . . proves them to be malicious propaganda aimed at the destruction of democracy. But even if Capitalism and Free Enterprise were to constitute a dictatorship of wealth, would it still not be preferable to the stifling of individualism by bureaucratic control? For no matter how much the control of wealth alone is exerted, it still leaves the individual with inalienable rights and privileges which are part and parcel of the democratic way of life.

. . .

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fact, to assert that his Government had sanctions with which to make the resistance effective. British investments in India are far too ample for the Government in London not to be well aware that those who talk loudly about "counter-claims" and "scaling down" do not have the responsibility of the negotiations.

#### BURMA HOPES FOR FOREIGN AID.

Mr. U. E. Maung, Burma's Minister of Foreign Affairs, stated in Washington last month that his country has adopted a new policy to encourage the investment of foreign capital in Burma. This policy would make it eligible for technical assistance under the Point Four programme suggested by President Truman. Burma has designated ten specific industrial fields, including railway and inland water transportation, hydro-electric development, certain mining operations and the manufacturing of certain goods, where—under certain limiting terms and conditions—foreign investment will be encouraged. Mr. Maung declared that there was no threat of Communism in Burma, although a menace from foreign Communists

might develop "within 18 months or more, two years," but that the Burmese Government was making provisions "to deal with this threat when it becomes imminent."

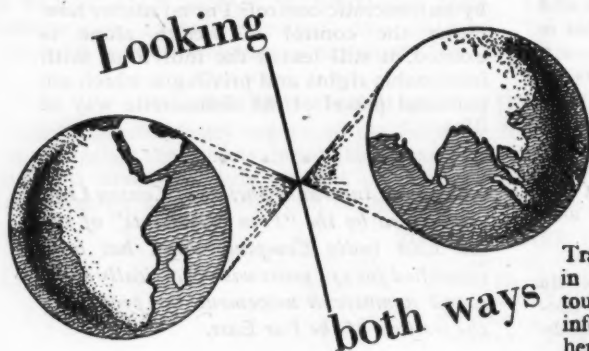
#### TRADE IN NEW CHINA.

A recent barter agreement, concluded in Moscow, between Manchuria's North-East People's Government and the U.S.S.R., provides for the exchange of Manchurian soya beans, vegetable oil, rice and other agricultural products for Russian cars, petrol, paper, medicines and industrial equipment. Hopes have been expressed in Shanghai that this arrangement would be extended to cover the rest of liberated China where industrial equipment is badly needed. The exchange of goods between Manchuria and other parts of China is on the increase. From May to mid-July the total volume of this trade amounted to over 1,100 million N.E. People's dollars, and 63% of it was conducted through private merchants. Shanhaikwan, Antung and Yingkow are now the main outlets for Manchurian goods, mainly grain, soya beans, bean cakes and oil, pig

iron and timber. Goods exchanged for these products were mostly cotton goods, gunny sacks, glass and portland cement. Reports do not state the effect of the blockade on the traffic between Yingkow and Hong Kong, but indicate that up to July all shipments overseas had been destined for Hong Kong and that all purchases—on a barter system—had been made from that city.

#### SOLOMON ISLANDS COPRA EXPORTS.

A most satisfactory increase of copra exports has been reported from the British Solomon Islands Protectorate. Exports, which in 1947 amounted to 494 tons have risen to 3,165 tons in 1948—an increase of over 500 per cent. The Protectorate's economy depends almost entirely on copra exports, and suffered severely during the Japanese occupation when coconut plantations were allowed to deteriorate. The maximum productive capacity of the Solomons is estimated to be about 1,250 tons a month, and the present report indicates that the Protectorate is well on the way to recovery.



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## John Mayow



Air is necessary both to keep a fire alight and to maintain life. Though this important fact has been known for thousands of years, it was an English chemist and physician, John Mayow, who first proved by practical experiments that only a part of air supports life and that there is a great similarity between breathing and burning. This part of the air, which we now know to be oxygen, Mayow called the "nitro-aerial spirit". He kept a mouse in a jar of air closed by a bladder and observed that the bladder bulged inwards probably with the contraction of the air inside as the mouse used up the oxygen. He also observed that a mouse alone in a closed jar lived twice as long as a mouse kept in a jar together with a burning lamp,

showing that both mouse and lamp were using up the same part of the air. Though Mayow produced some remarkably shrewd theories on chemical affinity and was one of the first chemists to explain how nitric acid is produced by the action of sulphuric acid on nitre, his reputation rests on his work as a practical experimenter. He was born in Cornwall in 1641 and entered Wadham College, Oxford, in 1658. He died at Bath at the early age of thirty-five, a few months after his election to the Fellowship of the Royal Society. John Mayow, English physician, was one of several chemists who helped to solve the riddle of combustion—one of the most fundamental reactions in chemistry.



